The Messenger.

"As the Truth is in Jesus."

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Dr A H Strickler
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THE MESSENGER.

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Poetry.

SURSUM CORDA SUBLEVEMUS.

Lift to Heaven your hearts adoring,
Lift to Heaven your praises soaring
High as His redeeming Name,
Whom upon His throne victorious,
Angels ranked in order glorious,
Magnify with sweet acclaim.

For the spoiler now is spoiled,
By the cross his wiles are foiled;
Paradise is free again:
From the slave, whose chains are riven,
Praises wafted up to Heaven,
Thrill with joy that high domain.

Over sin's dark doom prevailing
He hath stilled the voice of wailing,
Wakening all the world to life.
Nor alone is He ascending,
But with all the spoils attending,
Won in His triumphant strife.

Oh, the sound of high rejoicings,
Of angelic festal voicings
In the stately courts above;
Whence the SON for ever Blessed,
On the world by night oppressed,
Sheds the rays of light and love.

—*From the Latin.*

Theology and Criticism.

For The Messenger.

"HOLD FAST OUR PROFESSION."

From all religious beliefs saving faith differs as Christianity differs from all world religions; and from world religions Christianity differs as the Lord Jesus Christ differs from all philosophers and poets, all reformers and religious teachers. The characteristics of our Lord's person, of His history and His mission on earth, impart to His religion, His Church, and to the experience of His people, distinguishing marks which render believers and the Christian economy peculiar.

As from Jesus Christ proceed the new life and the peculiar marks of the Christian community, so from Him by the agency of His Spirit comes also the power which maintains the Church truly to Himself and keeps the individual in the fellowship of the faith. The followers of Christ in consequence of their peculiar faith are required to wage a warfare against the mightiest foes and against the most thorough organization of evil, a warfare unceasing, deadly and increasing in virulence as the contest goes on. As regards numbers, vast combination of forces, outward appearances and manifold resources, the enemies of the Christian are in the majority, and seem to exert a paramount influence. Beholding the contemptuous smile on the face of materialism and the gnashing teeth of other malicious enemies, the Church seems to be weak and hopeless; and believers are severely tried. They are tempted to doubt and fear. Many, if they do not give up their faith, are drawn into conformity to the world both socially and scientifically.

The Christians to whom the great epistle to the Hebrews was addressed, were in danger of falling back into the errors of Judaism from which they had been rescued. For them there was in their surroundings no support, no encouragement, no sympathy. Hatred and contempt, persecution, loss of property, bodily sufferings and shame were on all sides provoked by their "profession." Society, the State, learning and science, furnished no motive to stand firm amid these trials. Their faith contradicted all religious beliefs. Their worship superseded the Mosaic ritual. Their morality transcended the social economy of the Jews, and condemned the civilization of the Gentiles. Hence some Hebrew believers apostatized from Christ, and the danger was imminent that many might return again to the beggarly elements of an effete religion.

To strengthen the converted Hebrews in the Christian faith and to deliver them from these imminent dangers, the Epistle addressed to them exhibits the superior dignity of Jesus Christ, the greatness of His salvation, the spiritual excellence of His religion, and the dignity, the victory and blessedness of those who are steadfast in the faith unto the end. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession; for we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. In order to energize the faith of the Hebrews, remove doubts and make them willing to suffer persecution, the Epistle sets before them one great object, Jesus Christ their Lord.

For us now in these ends of the earth, surrounded by altered circumstances, the ground of confidence, and the source of strength is this same Object of faith. The one reason why we ought to be firm and unshaken in our "profession," is that our great High Priest, the author and completor of the faith, has passed through all the heavens, and enthroned at God's right hand, possesses all power. All other reasons are weak, ineffectual, and we may add, fallacious. The motive for confidence in Christ is Christ; nothing else. The motive for self-denial, self-sacrifice and ardent zeal in the service of His kingdom, is Christ; not self, not the world. The motive for firmness and for joy in presence of the unbelief of learning, of science and philosophy, is Jesus Christ; not history, not genius, not superior reasoning. Very valuable indeed sound learning, historical lore and scientific researches are; but neither for Christ nor His people are they a primary necessity. We need His wisdom, but He does not need our philosophy. Philosophy is good when His wisdom illumines it. We need His manifestations, but He does not need our science. Inferences from external phenomena are worthy of respect when our researches are governed by His heavenly light. We need the virtue of His life-communion with God, but He does not need the reflections with which we sustain its reasonableness. Reasoning has significance when the process moves according to the law which He is. We need His redemption, His victory over death and the grave; but He does not need the analogies from nature with which we support the resurrection. Our notions respecting this mystery will be valid in the degree that the resurrection-life possesses our hearts and inspires our thoughts.

No error is more injurious to the spiritual character of Christian people, none more prejudicial to the positive influence of the pulpit, than the presumption that we may find a justification for confidence in Christ in ourselves or nature, or in anything other than Christ Himself and His kingdom. This error closes our eyes to the only true reason for confidence and devotion. It puts us on a false track, and keeps us searching and searching in all the provinces of this world's darkness only to learn, sometimes to our dismay, that the heavens and the earth cannot furnish a justifying reason. The severe conflict of our times with unbelief will result in good, if we discover that all the props of genius and learning cannot uphold the fabric of the Christian Church.

The sinfulness of our hearts shows itself in false thinking respecting Christ, as really as in sinful conduct and our imperfect righteousness. Sin poisons the understanding as it perverts the will. It becomes us to humble ourselves for all our short-comings, both moral and intellectual. We lament our proneness to self-righteousness, pride, to lukewarmness and worldliness. Let us also cultivate a sense of our danger arising from false thinking and false scientific tendencies. From every species of self-reliance we must turn away, in order that we may appreciate the worth and the might of Him who, having passed through all the heavens, is our High Priest over the house of God.

Our first duty is to consider the Apostle and High Priest of our profession—to fix the eye of faith on Him, who in our man's nature, the Head of the Church, has passed through all the heavens. By such contemplation, and by thought ruled by this vision of faith we may be strong, and day by day become stronger in our "profession." Unless we firmly lay hold of "our profession" how can we hold fast? How shall we experience its full heavenly virtue unless we take it in? How shall we demonstrate to our satisfaction that Christ is all-sufficient for us, whatever be our trials and conflicts, however great the perverseness of our hearts and the malignity of our enemies, unless we take refuge exclusively in Christ glorified?

Only as we bow down at His cross do we humble ourselves. Only as we trust to His sacrifice do we rightly confess our sins. Only as we open our hearts to the influence of His Holy Spirit do we rightly offer supplication against our remaining depravity and against the temptations besetting us from without. Only as His fellowship with us strengthens our will and energizes godliness of life, do we overcome the lust of the flesh and the allurements of the world.

In all points Jesus was tempted as we are. He did not sin because He had no desire, no purpose, no concern but to do the will of His Father. Jesus is our leader, our example. His life of devotion is our Father's will concerning us. We turn from all evil, when we follow Him. We overcome the world, when Christ through our fellowship with Him overcomes worldliness in our hearts. Only in the degree in which self-abasement, penitent confession and prayer, bring Christ and His people into closer union and more confiding fellowship, will the Church gain in strength and firmness, in spirituality and practical godliness.

Communications.

For The Messenger.

ON TO EDINBURGH.

Two flowers, gathered and preserved in Scotland, are before us as we write. The one is a sprig of the blooming heather, which gives its purple tint to barren wastes and rugged mountains. The other is the Scottish daisy—the "wee, modest, crimson-tipped flower," of which Burns sang so sweetly. Perhaps we ought also to have gathered a thistle—the emblem of Scotland—but even the national motto assures us, that no one can meddle with thistles with impunity.

With all their romantic associations, these flowers are evidences of the barrenness of the country. They flourish where grain could not be made to grow. The country has a stunted, shrivelled appearance. There is no such profusion of vegetation as in Ireland; the hedges are thin and straggling; and in many places the crops hardly repay the labors of the husbandman. Yet with all this, there are few signs of extreme poverty, and the people are generally much better dressed than in the sister kingdom. "Scotch thrift" is known all the world over; and it has been said that a Scotchman grows rich where an Irishman would starve.

The scenery between Glasgow and Edinburgh is not particularly imposing. At the stations there are furnaces and factories; further away are bleak hills with thatched cottages on their sides; while Ben Lomond and other mountains tower in the distance. "Indeed," said a cautious Scotchman, "I *hardly* thenk ye'll find the scenery of Scotland equal to that of Switzerland."

At the Edinburgh station, a well-dressed young man asked us whether we desired to be taken to a hotel. "Yes!" we replied, "To the 'Old Waverley.' How much is the fare?" "A shilling, sir!" At that he seized our valises, put a strap around them, and slinging them on his back started off at a trot. Of course, we expected to ride, and as he made his way through the vehicles standing around the station, we called out: "Hallo, young man, where is your carriage?" "We hae na carriage," was his reply, "and it is na far—we maun jist walk!" The walk was pleasant, and we were too happy to get angry; but we could not help confessing that we had been "sold" by a Scotchman.

"When you get to Edinboro'," an Irishman had said to us as we were leaving Cork, "you will find it a mighty fine city, and very *chape*. You will get your rations there for nothing *and less*." Making due allowance for Irish hyperbole, we found no reason to dissent from his opinion. There is probably no more beautiful city in the whole of Europe. It has often been compared with Athens, which in its natural features it much resembles; "but," says an eminent Scotch writer, with pardonable pride, "setting aside her unequalled public structures, Athens, even in her best days could not have coped with the capital of Scotland."

We will not attempt a description of Edinburgh—a task which has been well performed by our companion in an article published in the "*Guardian*." The most remarkable natural feature is the deep ravine which separates the old and new towns. It was once an eye-sore, but is now occupied by beautiful gardens and magnificent monuments. On a mound in this ravine are the Royal Institutions, which look like genuine Grecian temples; and on one side, in the midst of less imposing memorials, is the monument to Sir Walter Scott—one of the finest existing specimens of the Gothic style. All around the city are cliffs crowned by historic edifices or interesting monuments. The finest of these, even in its present unfinished condition, is the National Monument, which overlooks the city from Calton Hill. The visitor who beholds for the first time its long row of Doric columns, executed in the purest marble, can hardly resist the impression that it was begun in the hope of rivalling the ancient Parthenon.

This abundance of monuments is an illustration of that extraordinary reverence for the memory of great men which is a prevailing trait of the national character. The Scotch, it has been said, have discarded the saints of the Church; but in their stead have practically canonized their heroes and poets. Every Scotchman instinctively feels that by keeping green the memory of warriors like Wallace and Bruce, and of poets like Scott and Burns, he adds glory to his nation, and himself becomes a sharer in its dignity. It is a lesson which America has but partly learned.

One of the greatest evils of Scottish social life is the fondness for intoxicating liquors which may be found in all classes of society. We are aware that a great change has taken place in this respect since the days when, according to Dean Ramsay, "the power of swallowing whisky conferred distinction, and inability to take the fitting quantity was a mark of a mean and futile character." Still, there is a great deal of heavy drinking, which the natural gravity of the Scotch people renders less evident than it would be in other countries; and many excellent men have devoted themselves to the work of combating this great evil. For the purpose of decreasing the number of temptations, temperance hotels have been established in the principal cities, and some of these have been very successful. In Edinburgh we lodged at one of them, the "Old Waverley," on Princess street. It is magnificently situated, directly opposite the Scott monument, and was at the time of our visit crowded with guests. The rooms are fine, and the accommodations all that can reasonably be desired. There is, however, one peculiarity in these temperance hotels which we do not admire—men drink coffee to an extent unheard of in America. The "coffee-room" is crowded at all hours. Merchants come in hurriedly, drink two or three cups of the strongest coffee, and then hasten away to business. We cannot help thinking that this inordinate coffee-drinking is rapidly becoming a great evil. Though vastly preferable to the habits which it is supplanting, it certainly shatters the nervous system, and it may soon be necessary to preach temperance to coffee-drinkers.

Our visit to Edinburgh was so brief that we had, of course, but few opportunities of becoming familiar with its social life. On one occasion we were invited to spend an evening with an excellent Christian family, who received us with the utmost courtesy. The habits of good society, we may remark in passing, are very much the same all the world over. On this occasion tea was served in the family sitting-room. No servants were in sight, and the refreshments were handed around in trays by the younger members of the family. After tea one of the sons brought "the big Ha'-Bible," and his father led us in family worship. The evening was spent in delightful conversation, accompanied by music. The young ladies of the family sang very sweetly, and their Scottish songs seemed to be still fragrant with their native heather. At nine o'clock each gentleman present was privately requested to escort a lady to the dining-room, where an abundant collation awaited us. We will never forget the magnificent strawberries, which were by far the largest we had ever seen.

During the course of our conversation our host gave us some information concerning the churches of Edinburgh. There are many denominations represented in the city, but the Presbyterians are, of course, most numerous and influential. The latter are divided into the Established Church, and the two seceding bodies, the Free Church and the United Presbyterians. The special privileges of the Established Church have long been a source of contention; but there is a strong movement in favor of disestablishment, and it is believed that, if this were accomplished, the two principal Presbyterian bodies could be reunited. Old prejudices are rapidly passing away, and there is more harmony than at any former period. The Episcopal Church includes many of the wealthiest citizens, and has recently devoted much attention to the restoration and improvement of its church-buildings. While conversing on this subject our host asked us how we liked the appearance of the Episcopal churches of Dublin, which have recently been magnificently restored. Looking at the subject merely from an artistic point of view, and forgetting that we were talking with a Presbyterian who would naturally object to anything that savored of ritualism, we were loud in our praises of the exquisite taste manifested in these restorations. "Well!" responded our host, with peculiar Scotch cautiousness, "I would merely say that there are some of the Irish who do not like them."

The people of Edinburgh have a certain quietness of tone and manner which affected us very pleasantly. The ladies dress neatly, but there seems to be less idolatry of fashion than there is with us. The stores are, however, well supplied with magnificent fabrics, and surely somebody must buy them. Articles of Shetland wool were peculiarly numerous. Shawls were offered us for seven shillings, which in America would easily have sold for five dollars. Many beautiful souvenirs of Edinburgh are sold to visitors, consisting, in many instances, of articles of jewelry ornamented with Cairngorm stones—beautiful yellow crystals found on Mount Cairngorm. Alas! It is our dread of custom-house officers and their legal exactions, that prevents us from purchasing some of these pretty things for our friends in America.

J. H. D.

THE OTHER SIDE.

If a list can be furnished of "Rome's Recruits," it can be met with a record of "Protestant Recruits." We have before us a long list of persons of distinction in the Church of Rome who have quitted it and embraced the truth.

A Prince Bishop heads the list; superiors of convents, numerous professors and doctors of theology, three members of the Holy Inquisition, and high functionaries of the Papal staff, figure in it. It includes the names of a nephew of Dr. Manning and of a first cousin of the late Dr. Cullen. The fact is that there has been both flux and reflux. Some have quitted Romanism and some have embraced it, among those whose names are so notorious that they are heard of.

But the true way to view the question is to consider whether Rome is now influencing the masses of mankind more than she formerly did. To this an unhesitating negative may be given. He would be a bold man who would assert it of France. He would hazard a very loose assertion who would declare it of Austria or Spain, or of what were formerly the Spanish colonies of South America—colonies heretofore the very hotbeds of the most ignorant and fanatical superstition, A Romish Bishop in the United States openly mourns over the loss of more than a million of Irish, who have in some way unaccountable to him lapsed from the ranks of the "faithful," and who are nowhere to be tracked by their former shepherds. They are confounded among Protestants, if they have not embraced Protestantism. At present they neither worship at Romish altars, nor, what is still worse, do they pay as a compensation for their absence.—*London Record.*

Family Reading.

THE SINGLE HEAD OF WHEAT.

Slowly, sadly with the reapers,
Who had labored long and late
Came I, at the Master's bidding,
And was latest at the gate.

There apart from all the others,
Weeping bitterly, I stood;
I had toiled from early morning,
Working for the others' good.

And I to the Master's presence
Came with weary, toil-worn feet,
Bearing as my gathered harvest,
But a single head of wheat.

So, with tearful eyes, I watched them,
As with faces glad and bright,
One by one they laid their burdens
Down before the Throne of Light.

Ah! how sweetly then the blessing
Sounded to my listening ear:
"Nobly done, My faithful servants,
Rest now in your mansions here."

While I questioned thus in sadness,
Christ, the Master, called for me,
And I knelt before Him, saying,
"I have only this for Thee.

"I have labored hard, O Master,
I have toiled from morn till night,
But I sought to aid my neighbors,
And to make their labors light;

"So the day had passed unnoticed,
And to-night with shame I come,
Bringing as my gathered harvest,
But a single wheat-head home."

Then I laid it down with weeping,
At His blessed, pierced feet,
And He smiled upon my trembling—
Ah! His smile was passing sweet!

"Child, it is enough," He answered,
"All I ask for thou hast brought—
And among the band of reapers,
Truly, bravely hast thou wrought.

"This was thy appointed mission—
Well hast thou performed thy task;
Have no fears that I will chide thee—
This is all that I would ask."

Then I woke; but long the vision
In my heart I pondered o'er,
While I tried to see what meaning
Hidden in its depths it bore.

And at length its lesson slowly
Dawned upon my wondering mind—
Never mind what others gather,
Do whate'er thy hands can find.

If it be thy allotted mission,
Thus to serve the reaper band,
And the evening find thee weary
With an empty, sheafless hand—

Let thy heart be never troubled,
Faithfully fulfil thy task—
Have no fears that He will chide thee,
Heavy sheaves He will not ask.

—*Presbyterian.*

THE COBBLER OF HAMBURG.

On a fine Summer evening in the city of Hamburg, a shoemaker sat at work beneath an awning in front of his shop-window. Crowds of artisans were passing in the street, and above his head was a starling, which seemed to keep up a busy talk with its kind owner; for while it sang and chattered, he would sing one of the fine old German psalm tunes. While thus engaged, a young Jewish student stopped and said:

"Well, friend, you seem a merry fellow."

Hans looked up and replied: "Merry! to be sure. I am right merry, my brother; and why should I not be so?"

"All are not so," replied the student, with a smile; "and your poverty might afford a sufficient excuse for sadness. I confess, friend, I am surprised to see a poor man like you so cheerful."

"Poor!" exclaimed Hans; "how knowest thou, friend, how my account stands with the bank? Poor! I am richer than thou knowest."

"It may be so," said the student, with a smile. "I must have heard of thy name in the exchange, or of thy ships, but I have forgotten when."

"Enough," said Hans; "thou hast confessed thine ignorance of me;" and then stopping his work, he said calmly and solemnly: "Stranger, I am not poor; I am a *King's son!*"

The Jewish student, with a smile, made a low bow, and went upon his way. It was even so; though the world knew him not, no more than it knew his Elder Brother, that poor artisan was an adopted son of the Great King; his name was known among the courtiers of the palace of the Golden City, and his prayers and alms had come up as memorials to His honor. He had much wealth laid up where thieves could not break through and steal. He had his Father's will in his hand, which he attentively read from day to day, and thought often of His mansions, His titles, and His enduring possessions. Like Peter the Great working as an obscure mechanic, or Alfred the Mighty working as a menial in a miserable hovel, this cobbler was fulfilling the good pleasure of his Father till the time to receive his inheritance should come. Dr. Payson said that if Christians realized their relations to God as children, each could not avoid crying in the streets, "I am a son of God! I am a son of God!" So Hans communed as a son with his heavenly Father, and sung because he was happy.

A week passed away, the student came again to the cobbler's door, and making a low bow with his cap in his hand, he said: "Good evening to your royal highness."

"Halt, friend," cried Hans, "I am glad to see you again. You left me abruptly the other evening. I suppose you thought me mad. I am not so. I tell you again I am a King's son. When you interrupted me, I was singing a song about my kingdom. Would you like to hear it?"

"Surely, if it please your royal highness," replied the Jew, doubting the cobbler's sanity.

Hans sung a hymn on "Thy kingdom come," and then asked the student if he understood its meaning. His reply was a shake of the head. Upon which Hans began to pour out his soul in explanation of the kingdom of his Messiah, about the promise in Eden, its fulfillment in the coming, death, resurrection, and reign of Christ, of whose kingdom every subject was a son—joint-heir to all its riches and honors.

The Jew sat as a child at his feet, gazing upon him with his full black eye, and so absorbed with all he heard, that he was only aroused as from a waking dream by Hans taking him by the arm and saying:

"Now thou seest I am a King's son, and why I am happy; for I know and love this Jesus, and all things are mine, whether life or death, things present or things to come; and, young man," he asked with emphasis, "believest *thou* the prophets? I know that thou believest. For unless I mistake thy countenance greatly, thy father did; and thou, my son, believing in them, must also believe in Him whom they have foretold, and whom God had sent to perform the mercy promised to thy fathers, and to remember His holy covenant, the oath which He sware to thy father Abraham."

The Jew was silent before the truth of God. Unutterable thoughts passed through his mind. From curiosity he was led to inquiry, and from inquiry to knowledge. Like Moses beholding the miracle of the burning bush, he felt that he must turn aside and examine.

"Where," he asked, meekly, can I learn more of this; for I see that *thou* believest and hast peace?"

"From this book," said Hans, handing him a Bible. "Go home and read there about the kingdom, and return to me when thou hast studied the passages I shall point out to thee. I shall, like Moses, pray for thee, and ask *One* to pray for thee whom thou knowest not, but who knoweth thee, and who is greater than Moses."

The young Jew grasped the hand of the cobbler, made a respectful bow, and departed.

He had seen something wonderful, and he resolved to know more about it. He had seen a man in humble life happier than any noble or king, and who appeared to have acquired the habits and manners of a new life. His religion seemed to have ennobled him, so that it touched his station in society, and rendered it not unworthy of one holding good rank in the household of God. It was evident that rank with God and wealth with Him did not depend upon externals; for the honorables of heaven were often poor, and yet might convey the greatest riches to others. This cobbler enjoyed all the privileges of his Father's house. The shadow of the throne was over him, he communed with the King, received the best society of the court, and was happy in its feasts, music and emoluments. Proving that life was more than meat, his calling comprised whatsoever things were costly, beautiful, sublime, and bliss-bestowing.

So the Jewish student read, and weighed the evidence of the New Testament in comparison with the Old. He came to Hans and conversed about his doubts and discoveries and expectations; and the poor disciple became the teacher of the lettered student. The result was his conversion to the faith of Christ. He became the Rev. Mr. N——, for many years an eminent and successful missionary to his Jewish brethren in Syria.

Let every Christian remember his rank; see that he does not dishonor it; but in every way recommend it to the attention of the world. It does not become a king's son to adopt the manners of a clown. The sons of God should be without reproach, and shine as lights in the world, putting always *first* the interests of their Father's house. He whose citizenship is in heaven's nobility, should be above the world's mendicity. It was an old saying in the primitive times of the Church, "I am a Christian, and such conduct is not permitted unto me," and he who remembers God's words, "I will be a Father unto you," should so dignify his calling as to render it the greatest power on earth for the benefit of mankind. When God's children prove by works that their names are enrolled in the heraldry of the New Jerusalem, converts will be everywhere multiplied.—*Rev. John Waugh.*

IF I BE IN CHRIST—WHAT THEN?

I am safe, whatever this present year may bring; nay, my *night* is far spent, my *day* is at hand. The wilderness is nearly traversed; Canaan and Jerusalem are almost within my view; the summits of the everlasting hills are already appearing. What manner of person, then, ought I to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God? I must press forward; and so much the more as I see the day approaching. I must be consistent and heavenly-minded, so walking worthy of my calling, and setting my affections on things above. For what have I, who have a crown in prospect, a kingdom in reversion, to do with the vanities or pleasures of this poor, passing world? My eye is above; my treasure is in heaven; shall not my heart be there also? If I am in Christ, I must seek to be like Him, and to follow Him more and more closely, as the night is hastening to an end, and the day about to break. If I am in sorrow, I shall call to mind that weeping endureth but for a night, joy cometh in the morning. If I am in comfort, I must see that this prosperity which God has given me is making me a holier man, and a more self-denying worker for Him who loved me and washed me from my sins in His own blood. If I am poor, I shall rejoice that my day of wealth is just at hand. If I am rich, I shall take this gold which my Lord has given me and lay it all at His beloved feet. Mine must be no half-discipleship—no service of two masters—no divided heart. The night is far spent, the day is at hand. What remains of this brief life of mine must be given wholly to the Lord.—*H. Bonar, D. D.*

THE TRUE WOMAN.

The true woman may be dark, brown or fair; plain in feature or lovely as a dream, it matters not; she always carries with her the charm of goodness, and the light that shines through her features is a radiant halo, that brightens even unto the perfect day to which she looks with unerring faith and trust. She walks through the world as a Una of existence, contracting no stain from its impurities, though her hand is ever stretched forth to the fallen, to enable them to rise once more, and walk before the world in integrity and usefulness. Her daily life is an illustration of all that is gentle and loveable in our imperfect nature. Noble descent, high culture, and elegant surroundings, may or may not be hers, but she is true to herself in any and every position. She affects nothing, for she is superior to pretence of any kind, and the utterance of her lips are the faithful exponents of her thoughts.

Sincerity, benevolence, and *forbearance* are her watchwords, and conscientiously does she abide by their teachings. She may, and often does have foibles, but she strives to conquer them, and assimilates herself to the ideal of true womanhood.

Her life is a struggle to overcome evil with good, and in a degree she accomplishes it.

Those who come within the sphere of such a woman unconsciously feel the influence she acquires over them, and the turbulent grow quiet, the morose brighten beneath her smile, and the bereaved heart clings to her as the stay of existence.

Such women are scattered among the high and the low throughout all the walks of life, and a blessing and a charm they are to it! Without them the world would retrograde in the path of civilization, for it is their influence which acts as the conservative principle in the turmoils of life, and brings back wandering and bewildered man to the central point of his existence, his home, and the humanizing ties that are found there.

As a wife her price is indeed "above rubies," for she brings peace, kindness and tender lovingness of nature to crown the marriage altar; the orange blossoms of the bride ripen into golden fruitage, and many are the glad hearts that partake of its abundance. Her happiness she freely shares with her friends; her sorrows are sacred to her own heart; to our Heavenly Father alone does she carry them for comfort and renewed hope.

The children God gives to her she neither regards as puppets to be dressed in the latest mode, exhibited and manufactured into miniature men and women; nor does she consider them as little vessels of wrath, to be worried into a morose or dissipated maturity. They are to her infant immortals given to her charge to be developed into rational and accountable human beings. She knows, that if sunshine is necessary to give color and perfume to the flowers of the field, cheerfulness, the domestic sunshine, is also a necessity to the human blossom: and her children are trained to feel that a soul at peace with itself is the only condition in which the earthly creature may find happiness. Of such a woman it may indeed be said, "Her children arise and call her blessed, her husband also, and he praiseth her."—*Public Opinion.*

EARNESTNESS.

Earnestness does not always move with a clatter. Have you never known a man bustling and officious, clamorous and loud, but who did not weigh heavy after all?—a thing very well understood by every one except just the man who might have profited by that piece of information. And have you never known a man quiet, unostentatious and faithful, and who was a perpetual blessing, a man deep-souled and true, whose memory lingered long after he had gone, like upon the hills after a gorgeous sunset?

The shallow stream rattles along its course; but when it is met and drowned by the majestic tides rolling in from the sea, there is silence on the hills. In the great tide there is the power of more than a hundred rivulets, yet its coming is almost as quiet as the celestial forces that bring it. The tide flows down stream, grows shallow, and again the empty chattering goes on. Things most potent, although demonstrative, as indeed they must be from their effects, are not necessarily noisy. A strong, earnest life need not make what some people are in the habit of calling "a fuss." It is better known by the lead that strikes, than by the bang of a gun which sends it.

THINGS IN THE BOTTOM DRAWER.

There are whips and tops and pieces of strings,
There are shoes which no little feet wear,
There are bits of ribbon and broken rings,
And tresses of golden hair.
There are little dresses folded away
Out of the light of the sunny day.

There are dainty jackets that never are worn,
There are toys and models of ships,
There are books and pictures all faded and torn,
And marked by the finger tips
Of dimpled hands that have fallen to dust,
Yet I strive to think that the Lord is just.

But a feeling of bitterness fills my soul
Sometimes, when I try to pray,
That the reaper has spared so many flowers
And taken mine away.
And I almost doubt if the Lord can know
That a mother's heart can love them so.

Then I think of the many weary ones
Who are waiting and watching to-night,
For the slow return of faltering feet,
That have strayed from the paths of right,
Who have darkened their lives by shame and sin,
Whom the snares of the tempter have gathered in.

They wander far in distant climes,
They perish by fire and flood,
And their hands are black with the direst crimes,
That kindled the wrath of God.
Yet a mother's song has soothed them to rest;
She has lulled them to slumber upon her breast.
And then I think of my children three,

My babes that never grow old,
And know they are waiting and watching for me,
In the city with the streets of gold,
Safe, safe from the cares of the weary years,
From sorrow, and sin and war,
And I thank my God with falling tears
For the things in the bottom drawer.

A YOUNG HERO'S DEVOTION.

Self-devotion for suffering strangers is proof of a noble impulse—always. But at first thought it seems like carrying this to a wild extreme when the only son of a widowed mother persists in casting his safety and his life on the altar of humanity. The hero of such a story was such a son, and an example of such sacrifice; and to know that his mother shared equally in the Christian surrender, and gave him up as many a brave woman in warlike days has yielded her last for her country's sake, should answer all criticism of his deed.

He walked from his country home into one of the plague-stricken villages, from a place of safety deliberately into a place of danger, a youth of nineteen, a mere boy, pale-faced and slender. It was a time when a great and universal affliction was bringing out alike the cowardice of the selfish and the nobleness of generous souls, and drawing the line sharply between them. The yellow fever, that terrible southern scourge, was in the height of its violence, and in that Mississippi hamlet thirty out of every hundred inhabitants were dying every day. The boy presented himself before one of the physicians, and offered his services as a nurse—and helpers were sadly needed then.

"Have you ever had the yellow fever?" asked the doctor.

"No, sir."

"Have you ever seen a case of it—know anything about the disease?"

"Never."

"Why, how can you do any good as a nurse here? It's only throwing your life away."

"You can tell me how, and I can do as you tell me."

The doctor was struck with his determination. He looked at the lad, pondering what to do. "You are a Mississippi boy—native to the climate?" he asked.

"Yes, sir."

"Well, you have exposed yourself, and it's too late to send you back. Stay here and help, and when you come down with the fever I'll take care of you."

The slender youth at once went to work under the doctor's direction. Hard and fearful work it was, but he did it well. He made an invaluable assistant. The doctor declared that he had never before seen such an instance of patient and tender fidelity. But his turn finally came. The boy nurse accepted his warning, and lay down to die. He had been the means of saving many lives. He had come to do that, urged by his sense of a holy duty. The thought that he had succeeded made him grateful, and gave him peace. His friend, the doctor, hurried to his bedside. He found him lying with closed eyes and folded arms, praying, unconscious of any human person.

"Such a prayer," said the doctor, "I never listened to before." His mother, the physician and nurses, the suffering sick, all were remembered. For himself death had no alarm. He knew whom he had followed and whom his soul trusted in. As gently and faithfully as if he had been his own son, the doctor tended that dear boy. At last the terrible disease gave way. The young nurse recovered, and lived to add to his devoted work.

The name of this boy-hero we are not permitted to give. We are told it may be obtained by addressing Dr. Daniel, of Jackson, Miss. To know it would gratify thousands, and give point and interest to a high example.—*Exchange.*

REASONABLE ECONOMY.

We do not like stinginess. We do not like economy when it comes down to rags and starvation. We have no sympathy with the notion that the poor man should hitch himself to a post and stand still while the rest of the world moves forward. It is no man's duty to deny himself every amusement, every luxury, every recreation, every comfort, that he may get rich. It is no man's duty to make an iceberg of himself, to shut his eyes and ears to the sufferings of his fellows, and deny himself the enjoyment that results from generous actions merely that he may hoard wealth for his heirs to quarrel about. But there is an economy which is especially commendable in the man who struggles with poverty—an economy which is consistent with happiness, and which must be practised if the poor man would secure independence. It is almost every man's privilege, and it becomes his duty, to live within his means; not up to but within them. Wealth does not make the man, and should never be taken into account in our judgment of men, but competence should always be secured when it can be by the practice of economy and self-denial to only a tolerable extent. It should be secured, not for others to look upon, or to raise us in estimation of others, but to secure to us the consciousness of independence, and the constant satisfaction which is received from its acquirement and possession.

Useful Hints and Recipes.

To Boil a Ham.—Scrape and wash carefully in plenty of cold water. Put it to cook in boiling water enough to cover it entirely, hock end up; let it remain on the front of the stove till the ham begins to boil; then put it back and let it simmer steadily for three hours. Take it off the fire, and let the ham remain in the water it is boiled in till cool enough to handle; then skin it; put in a baking-pan and sprinkle with about three ounces of brown sugar; run your pan in a hot oven and let it remain a half-hour, or until the sugar has formed a brown crust. This not only improves the flavor of the ham, but preserves its juice.

Why Some People are Poor.—Brooms are never hung up and are soon spoiled. Nice-handled knives are thrown into hot water. Clothes are left on the line to whip to pieces in the wind. Tubs and barrels are left in the sun to dry and fall apart. Dried fruits are not taken care of in season, and become worthless. Rags, string and paper thrown in the fire. Pork spoils for want of salt, and beef because the brine wants scalding. Coffee, tea, pepper and spices are left to stand open and lose their strength. Potatoes in the cellar grow, and sprouts are not removed until the potatoes become worthless. The flour is sifted in a wasteful manner and the pan is left with the dough sticking to it. Bits of meat, vegetables, bread and cold puddings are thrown away when they might be warmed, steamed and served just as good as new.

Miscellaneous.

THE OLD MILL.

BY THOMAS DUNN ENGLISH.

Here from the brow of the hill I look,
Through a lattice of boughs and leaves,
On the old gray mill with its gambrel roof,
And the moss on its rotting eaves.
I hear the clatter that jars its walls,
And the rushing water's sound,
And I see the black floats rise and fall
As the wheel goes slowly round.

I rode there often when I was young,
With my grist on the horse before,
And talked with Nelly, the miller's girl,
As I waited my turn at the door.
And while she tossed her ringlets brown,
And flirted and chatted so free,
The wheel might stop or the wheel might go,
It was all the same to me.

'Tis twenty years since last I stood
On the spot where I stand to-day,
And Nelly is wed, and the miller is dead,
And the mill and I are gray.
But both, till we fall into ruin and wreck,
To our fortune of toil are bound;
And the man goes and the stream flows,
And the wheel moves slowly round.

—*Harper's for April.*

THE HITTITES.

One of the most curious results of modern research has been a belief in the existence of a great and influential Empire in Western Asia, the very existence of which had been forgotten in the days of classical antiquity. Even the name of the people who found it, the Hittites, was known only from a few stray notices in the Old Testament, and none suspected that it had once been a name of power and terror to the nations of the ancient East. We hear in Genesis of a small and obscure Hittite tribe, which inhabited the south of Palestine in Patriarchal times, and whose literary character might perhaps have been guessed from the title Kirjath-Sepher, or "Booktown," given to their capital Debir, west of Hebron. Twice, again, in the Book of Kings is mention made of the "Kings of the Hittites"—once as purchasers of the horses imported from Egypt by the merchants of Solomon (I. Kings, x., 29), and once as the dangerous rivals of the Syrian monarch (II. Kings, vii., 6). So little, however, was known of their history, so utterly ignored was their existence by Greek and Latin writers, that Professor F. Newman once urged these two references as evidences of the unhistorical character of the passages in which they occur.

But the very statements which Professor Newman believed to damage the truth of the Biblical narrative have been turned into arguments in its favor. The kings of the Hittites not only existed, but were powerful enough to threaten Assyria on the one hand and Egypt on the other, and to carry the arts and culture of the Euphrates to the Euxine and Ægean Seas. The Hittites, called Kheta by the Egyptians and Khatti by the Assyrians, first appear on the monuments of the Egyptian monarch Thothmes III., in the sixteenth century before the Christian era. Thothmes had reduced the greater part of Western Asia beneath his rule; Nineveh and Babylon paid him tribute, and the Hittites, who occupied the north of Syria, formed part of the empire. It is probable that they had but recently established themselves so far to the south; at all events their place is taken by the inhabitants of Aram-naharaim or Mesopotamia in the wars of Thothmes I., and by the Rotennu or Semitic Syrians in the wars of Thothmes II. Henceforward for several centuries they are the most formidable antagonists of the Egyptian monarchy.

The two centres of their power were Carchemish on the Euphrates and Kadesh, the "Holy" City, on the Orontes. Amen-em-heb, an officer of Thothmes III., tells us how he had brought spoil and captives from the land of Carchemish and Aleppo, and how during the siege of Kadesh, he had killed "a mare" sent by the King of Kadesh against the besieging forces, and had led the Egyptians through the breach they eventually made in "the new walls" of the town. The Hittites, too, took their share in the great confederacy which was defeated by Thothmes at the battle of Megiddo—an event which laid the whole of Palestine at the feet of the Egyptian conqueror.

The conquests of Thothmes, however, were not permanent. About two centuries afterwards, his successor, Seti I., was confronted by a formidable league of Syrian and Canaanite tribes, under the leadership of the Hittites. Once more the arms of the Egyptians triumphed, but the triumph was only momentary. Ramses II., the Sesostris of Greek historians, whose accession may be placed about 1400 B. C., found himself attacked in the fourth year of his reign by a wide-reaching confederacy of the Asiatic nations, who all owned the supremacy of the Hittite princes of Carchemish and Kadesh. The Hittite monarch had gathered under his flag the tribes of Mesopotamia, of Western Armenia, and of Asia Minor. The story of the struggle has been recorded in a long epic by the contemporary court poet, Pentaur. Ramses is there invested with the character and prowess of a divine hero; like the demigods of Homer, the gods fight on his behalf, and the fate of the whole war is made to depend on the might of his single arm. The battle raged round the walls of Kadesh till the Hittites, terrified by the superhuman deeds of the Egyptian monarch, fled precipitately and agreed to terms of peace. Such at least is the account of the epic writer; as a matter of fact, however, the contest was not decided till the twenty-first year of Ramses, when both sides, wearied out by the varying fortunes of a long war, determined to conclude a treaty. The Hittite text of this treaty was engraved on a silver plate and sent to Ramses by "the Grand-Duke of the Hittites, Kheta Sira, by the hand of his herald Tartisbu and his herald Rames." The Egyptian translation of the treaty has been preserved, and we learn from it that an offensive and defensive alliance was formed between the rival monarchs, each of whom promised to come to the other's assistance in case of foreign attack, and to deliver up all political offenders or other criminals who may have fled from the one country into the other. The treaty seems to have been observed for about a century, when we find the Hittites and Egyptians again engaged in hostilities. Ramses III. (about 1280 B. C.) led the Egyptians as far as Carchemish itself, and returned home with spoil and prisoners from various Hittite towns. But the Hittites were no longer so powerful as they had been. The central authority had disappeared, and each of the chief cities was ruled by an independent prince. Kadesh, too, seems to have passed into the hands of the Syrian, Carchemish from henceforth becoming the sole centre of the various Hittite tribes. Situated as it was on the Euphrates, it commanded the high road of commerce and war, which led from Babylonia and Assyria into Asia Minor on the one side, and Palestine on the other. Driven back from the south by the rising Semitic kingdoms of Syria, the Hittites were forced to compensate themselves by conquests in the north and west. In the reign of the Assyrian monarch Tiglath-Pileser I. (B. C. 1130), they were still paramount from the Euphrates to Lebanon. They had subdued the Aramean tribes of Syria; Pethor, the home of Balaam, at the junction of the Sajur and the Euphrates, had become a Hittite city, and their sway extended as far as the Euxine. The Colchians and Urumians, who inhabited Western Armenia or Cappadocia, were tributary to the King of Carchemish, and furnished him with troops, 4,000 of whom were defeated by the Assyrian invader. But from this time onward the power of the Hittites was on the wane. Threatened by the Arameans on the west and by the Assyrians on the east, they became more and more confined to the territory immediately surrounding Carchemish. The two Assyrian kings, Assur-na sirpal (B. C. 883–858), and his son Shalmaneser II. (B. C. 858–823), overthrew them and their allies, captured their cities, seized Pethor and the ford it commanded, and exacted an enormous tribute of gold, bronze, lead, precious stones and stuffs, and other objects from the wealthy inhabitants of Carchemish. After a respite granted by the temporary weakness of Assyria, the Hittites were once more attacked under Sargon; their last monarch, Pisiris, was defeated and slain (B. C. 717), and Carchemish made the seat of an Assyrian governor. The wars carried on by the Assyrians against Phœnicia soon afterwards caused the stream of trade to be diverted to the old Hittite capital, where merchants from all parts of the world met together. The maneh or maund of Carchemish became a standard of weight and money, and it was not until the fall of Assyria that the decline of the city can be said to have begun. At any rate, it was still considered the key of the countries beyond the Euphrates at the time when the ambition of Pharaoh Necho was overthrown by Nebuchadnezzar. It seems to have been known in Greek times under the name of Hierapolis, the Sacred City of the Asiatic Goddess.

The site of Carchemish was long a hotly-debated question. Circesium was the spot usually selected, but the selection threw the geographical statements of the Assyrian inscriptions into hopeless confusion. M. Maspero next proposed Mumbij, the ancient Bambyce, a little to the east of Aleppo, but this site also, though better agreeing with the data of the inscriptions than Circesium, was not entirely satisfactory. The discovery of its real position is due to Mr. Skene, at that time British Consul at Aleppo, and the verification of the discovery was the last achievement of Mr. George Smith, the lamented Assyrian decipherer. On the western bank of the Euphrates, midway between the village of Sajur and Birejik, which now overlooks the ford over the Euphrates traversed by the caravans, is a huge mound of earth, covering an area as large as that of Bloomsbury, and composed of the crumbling remains of the Hittite capital. The ruined walls and towers which still surround the mound, as well as fragments of masonry and sculpture found upon its surface, had struck Pococke and some others of our older travelers, and the ruins had been supposed to mark the site of Gerrhæ or Europus. We now know that they represent a far richer and more famous city than either of these, and that the relics preserved among them belong to a much more remote age than that of any Greek town. They go by the name of Jerabis, and the excavations which are at present being conducted in them under the direction of Mr. Consul Henderson have already resulted in the discovery of several interesting monuments, two of which may now be seen in the British Museum.

BOLINGBROKE THE CONTRADICTORY.

He bore the most excruciating of human maladies with a placid fortitude which would have done honor to Stylites; but the slightest error on the part of his cook would send him into such paroxysms of rage that his friends were glad to be out of his house. His whole soul was tormented by an insatiable thirst for literary and political distinction; it would, we believe, be impossible to find in his voluminous correspondence half a dozen letters in which he does not express contempt both for the world and for the world's regard.

His opinions were as wayward and as whimsical as his actions. He delighted to write of himself as the votary of a mild and tolerant philosophy which had taught him the vanity of ambition, and could be nourished only in that retirement which, thanks to his enemies, he was enabled to enjoy. Before the ink was dry he was ransacking our language for scurrilous epithets against those who had excluded him from active life. Resignation was, he said, the virtue on which he prided himself. His life was notoriously one long and fierce rebellion. He professed the greatest respect for prescription, and was one of the most revolutionary of writers; for the Church, and would have betrayed it; for Christianity, and was in the van of its bitterest assailants. He delivered himself sometimes in rhodomontade redolent of the ethics of Seneca and of the Utopias of Plato and Xenophon, and sometimes in rhodomontade breathing the spirit of the Prince and of the Fable of the Bee.

As the subject of Anne, he went as far as Filmer in his estimate of the royal prerogative; as the subject of George, he went beyond Paley in deprecating it. As the Minister of Anne, he was the originator of the Stamp Act; as the subject of George, he was the loudest and most vehement of those demagogues who clamored for the absolute freedom of the press. The age he lived in he pronounced to be the Nadir of moral and political corruption; he proposed to purify it by a scheme which postulates the perfection of those whose vices are to be cured by it. The truth is that, with quick sensibilities he had no depth of feeling, with much insight no convictions.—*London Quarterly Review.*

WINTER IN POLAND.

To the physical sufferings inflicted upon the populations of Silesia, Posen, and Russian Poland, by the extraordinary severity of the premature Winter which set in early throughout Northern and Eastern Europe, have been added the horrors resulting from an almost unprecedented visitation of wolves! These fierce animals, issuing in powerful packs from the forests in which, unless hard-pressed by hunger, they are accustomed to conceal themselves, have committed terrible devastations in Polish villages on either side the Russo-German frontier, and exhibit an unwonted boldness in their intrusions upon the haunts of men. As a rule, they do not make appearance in inhabited regions until the latter half of January, sometimes even later; but this year they have already invaded several villages in the Kolo district, and attacked peasants on the high road upon several occasions. Between Lenschutz and Krasnevicz travelers were attacked a fortnight ago by wolves with such ferocity and resolution, that they barely escaped with their lives; and about the same time a young girl of Kladava, returning from her mother's funeral, was torn to pieces and devoured by a foraging party of these savage brutes! It appears that the inhabitants of the frontier territories above alluded to are so panic-stricken by the unusual audacity of the wolves that they cannot be induced to leave their houses, save in broad daylight and provided with firearms, which latter, however, in the existing state of Russian home political affairs, are scarce articles among the Polish peasantry in the Government of the Vistula.

THE RIGHT OF BURIAL IN SPAIN.

A Protestant in one of the Biscayan provinces of Spain recently undertook to bury his child in a Protestant cemetery, and serious trouble with Catholics grew out of it. The local priest objected to his doing so, on the ground that the child belonged by baptism to the Roman Church, and by his direction the coffin was seized. An appeal to the Governor was made by both priest and parent, and the governor referred the case to the Minister of the Interior at Madrid, who replied by telegraph that "parents have the right to decide for themselves in what cemeteries the bodies of their children shall be buried." The chaplain to whom the message was sent took care, it is said, to keep out of the way, but the Governor ordered the Mayor to deliver up the body at once, whether the chaplain should open the receiving-vault or not. Accordingly the body of the child was restored to the parent, amid the rejoicing of the Protestant community.

Selections.

Women admire strength without seeking to imitate it; men, gentleness, without bestowing it in return.

Good prayers never come creeping home. I am sure I shall receive either what I ask or what I should ask.—*Bishop Hall.*

The line which separates regard and love is so fine that the young heart transgresses the boundary before it is aware of having even verged upon it.

Great changes are often suddenly effected. Are you prosperous? be not secure: are you in adversity? do not despond: when God arises, He will effect a change, and perhaps suddenly.

Look at Jehovah in His infinite love, omnipotent power, unsearchable riches, universal dominion, unsullied holiness, eternal veracity, and unspeakable glory; and then you may say, "This God is my God for ever and ever, and all that He has is mine: why then cast down?"

A recent German writer says: "The lark goes up singing toward heaven; but if she stops the motion of her wings, then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul; it bears one heavenward; but without prayer he sinks in the filth of earthly impulses."

A leading elocutionist once said to a young preacher: "I can do nothing more for you. All that you need now to make you a power is some great sorrow." A heart that has had no breaking lacks the divine element of sympathy. If the Lord Himself was perfected through suffering, cannot we, His children, thankfully accept the baptism He was baptized with?"

I know not which to choose; whether to live
A little longer here, or to depart.
That would be sweet: to be at rest, to toil
No more, no more feel pain, to have no griefs,
No anxious fears, nor for myself, nor others:
That would be sweet. And sweeter still to have
No more to sin, affection or desire.
But to be near, and feel that nearness, near
Unto my God, to have a thrilling sense
Of blessedness, the certainty of joy
At hand yet greater; safe, for ever safe,
So to be resting would be sweet.
And yet
To live for Christ, to live to do His pleasure.
* * * Which shall I choose, living, to live to Christ,
Or dying, die to Him, which shall I choose?
Whichever of the twain shall to Thy glory be,
That, Lord, I pray Thou wilt appoint for me.
—*H. H. Swinney.*

Science and Art.

HOWARD ROBERTS' "ROBERT FULTON."—Mr. Howard Roberts, the sculptor, has very nearly completed the clay model of his statue of Robert Fulton, and will probably, in the course of a few days, commence having a plaster cast of it made preparatory to putting it in marble. This is one of the two statues of Pennsylvania worthies ordered by the State, in compliance with an invitation from Congress extended to all the States, and when completed it will be placed in the National Sculpture Gallery in the old Representatives' Hall in the Capitol at Washington. The other subject selected was John Peter Gabriel Muhlenberg, and the commission for this was given to Miss Blanche Nevin, who is now executing it in Italy.

TUNNELING THE HUDSON.—The Hudson River tunnel has been excavated a distance of 52 feet. All that can be seen of the work is a small frame building at the foot of Fifteenth street, Jersey City, surrounded by piles of earth and bricks. This shed covers the shaft. The men are working at a depth of sixty feet under the river. There are three shifts of ten men each, each shift working eight hours. The men are admitted to the tunnel through air locks. Thirty-five feet of the iron frame-work have been put in place, and the work of putting in the brick lining, which is to be three feet thick, will commence on Wednesday. About the first of May the shaft on the New York side will be sunk near the foot of Leroy street.

PEWS AND CHAIRS.—The discomfort of church pews is commented upon by the *Christian at Work*, which says:

"Concerning pews and chairs, why is it that modern invention fails to furnish even a comfortable pew or chair? The bench of the ordinary church pew is fourteen inches wide, whereas it should be eighteen inches; then it is placed on a straight level, perpendicular to the back; but mankind are not constructed in this way, and pews to be comfortable should conform to human anatomy; the seat should slope downward toward the back, making a fall of full three inches, while the back should incline away from a vertical line fully four inches at the top, and the distance between the pews should never be less than three feet."

MR. EDISON'S NEW PROJECT.—Among the eighty electric lights burning in Menlo Park there are four that appear on the record as having been aglow continually for over eleven hundred hours. Within a few days Mr. Edison says he has found a means of so reducing or increasing the resistant power of the carbons after leaving the muffle furnace as to make them all of exactly 100 ohms each. He is unwilling to explain the process now, as it has not yet been patented. He ascertains the resistance of the carbons by the ordinary method—that is, by the aid of the galvanometer—and then, it is said, puts them through a course of treatment. In a few weeks Mr. Edison expects to start for Butte county, California, to erect some furnaces by which his new process of utilizing the tailings of ores cast off by miners may be put at once to work. It was learned recently that the name of the organization is the Edison Ore Milling Company. The company will have a capital of $350,000, $100,000 of which has already been paid in. Mr. Edison will be accompanied by several mining experts.

NORDENSKJOLD'S DISCOVERY.—The most important of Prof. Nordenskjold's discoveries, from a scientific standpoint, is that of a group of islands off the Siberian coast. These islands, the New Siberian, open the book of history at a new place. The ground there is strewed with wonderful fossils. Whole hills are covered with the bones of the mammoth, rhinoceros, horses, uri, bison, oxen, sheep, etc. The sea washes up ivory upon the shores. In this group is possibly to be found the solution of the question of the ancestry of the Indian elephant and important facts with regard to the vertebrates which existed at the time of man's first appearance on the earth. How came horses and sheep in a region now locked in the fetters of an eternal winter, uninhabited by man, not now supporting animal life in any form, and almost impossible of access? Prof. Nordenskjold was unable to solve the question himself, and he suggests that it is of the utmost importance to science to send a light draft steel steamer to those islands for a thorough exploration. The natives seen along the coast belong to a hardy, jovial race, dressing in furs, keen at barter, but ignorant of the value of money. They live in double tents, and expose themselves to very low temperatures with little clothing.

Personal.

Lord Beaconsfield is now in excellent health and spirits, and is distinguishing himself in pedestrianism.

The Emperor of Russia, the same night on which the attempt was made to blow up his palace, went in person to the city hospital to see the poor fellows who were wounded by the explosion. The families of the dead and of the wounded will be cared for at his expense.

An eccentricity of the late Mrs. Gales, of Washington, is recalled by the story of the London beauty who had all her coins scoured before putting them into her purse. If Mrs. Gales dropped her handkerchief on the floor, she would not use it again until it had been washed. Immediately on returning home after a walk or a drive, she would change every article of her clothing for fresh garments.

The Pope has been told by his physicians as their unanimous opinion that it is necessary for his health to quit the Vatican and pass the summer where he can avail himself of sea-bathing. "You are merely telling me that it is necessary for me to do what is impossible," he answered, and no more was said until a French physician renewed the subject, and observed that the baths were essential, and might be procured within the precincts of the Vatican. So the Pope consented to measures for erecting a bathing establishment for salt water to be brought from Civita Vecchia, and for other mineral waters to be procured.

Books and Periodicals.

THE BIBLE AND ITS STUDY. Promptings to an intelligent use of the Bible. John D. Wattles, Publisher, 725 Chestnut St., Phila.

Under this title a number of articles recently published in the *S. S. Times*, have been issued in a convenient pamphlet form. Drs. Sears, Phelps, Scrivener, Curry, Riddle, Schaff, Ellicott, Thomson, Rawlinson, Hall, Pressense, Crosby, and Mrs. Charlotte Yonge are the contributors, and their names are a warrant for the excellency of the work.

THE LEGEND OF ST. OLAF'S KIRK, by George Houghton, author of "Christmas Brooklet," "Songs from Over the Sea," "Penny for Your Thoughts," "Album Leaves," "Drift from York Harbor, Maine," etc. Boston, Estes & Lauriat, 1880. Retail price, 35 cents.

This work comes to us in paper cover, and the taste displayed by the publishers is simply exquisite. It seems to us Messrs. Estes & Lauriat could not have done it differently without altering it for the worse. And the poem is worthy of all this care The scene is laid in Norway, in the year A. D., 1150, and it gives a beautiful insight to the life of the Norseland, of which so many people are entirely ignorant. Mr. Houghton is a poet, and this production will charm the lovers of poetry.

LITTELL'S LIVING AGE. No. 1868, April 3d, 1880. Contents: The Reign of Queen Anne, *Blackwood's Magazine;* Bush-Life in Queensland. Part IV., *Blackwood's Magazine;* On the Origin of a Written Greek Literature. By F. A. Paley, *Fraser's Magazine;* The "Crookit Meg:" a Story of the Year One, *Fraser's Magazine;* An Indo-Anglian Poet. By James Payn, *Gentleman's Magazine;* The Proper Use of the City Churches, *Nineteenth Century;* The Pillar of Praise. By Emily Pfeiffer, *Contemporary Review;* Interference, *Saturday Review;* Poetry: Love, the Betrayer, Love's Dawn and Death, The Auld Ash-Tree, The Pillar of Praise. Published every Saturday by Littell & Co., Boston.

I. K. Funk & Co., Nos. 10 & 12 Dey St., N. Y., have issued in their "Standard Series" "THE LIGHT OF ASIA; or the Great Renunciation, being the life and teachings of Gautama, Prince of India and founder of Buddhism, as told in verse by an Indian Buddhist. By Edward Arnold; without abridgment.

This poem throws great light upon Buddhism, and Mr. Arnold has received for it a letter from the King of Siam, conferring upon him the "Order of the White Elephant." The price of the pamphlet is only 15 cents.

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

To CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, APRIL 7, 1880.

FEASTS AND FASTS.

Ever since the beginning of Lent, there have been drifting across the Atlantic, accounts of the revels that preceded this solemn season. Such things, we know, have been common for centuries not only in Italy, but farther north on the Continent and in merry England. The carnivals at Rome, and the games of foot-ball at Dorking, strike one as very singular and improper preludes to anything like a subdued contemplation of the sufferings and death of our Divine Redeemer. Of course, these noisy demonstrations were stopped off suddenly at the beginning of Ash Wednesday, but only to be renewed when Easter dawned. The whole spirit thus displayed, is that of a man who goes on a grand spree, before setting aside his cups for a while with the full intention of taking to them again when the prescribed term is over. There is a mechanical outward observance of seasons, and an obedience to the letter of a law, which do not carry with them the true genius of the Gospel. The period set apart for self-recollection, humiliation and prayer, in order that the soul may see its true state, estimate the strength of the passion, and gather strength for overcoming the world with its vain pomp and show, is thus spent in what may be called trifling with God. It is a mockery that does not comport with the *spirit of those who have come by* penitence and faith to such a realization of the crucifixion of our Lord, that they may partake of the joys of His resurrection, and walk thereafter in newness of life. Those who be risen with Christ, should seek those things which are above, and make even the joys of this world subservient to God's service, rather than drag His service down into mere occasions of giddy pleasures, which bring dishonor on Him, and war against the soul.

GIVING AS AN ACT OF WORSHIP.

"The New York *Independent* condemns the practice of announcing 'no collection' in the notices of religious meetings: 'Since the fall of man there is no older or more solemn act of worship of God than giving. As well announce no singing, no prayer, or no preaching. They are not one whit more religious or Christian than giving, as an act of worship.'"

We are glad to see that this view of giving is beginning to prevail almost universally. The prayers and the alms of Cornelius were both acceptable to God, and the first of these had no more merit in themselves than the second. What we ask as well as what we do, can be well pleasing to Him only through Christ. And any thing laid upon His altar in the true spirit of consecration, is an offering which He will own and bless. On the other hand, a man may give all his goods to feed the poor, and find that it profiteth him nothing.

This thought should be dwelt upon. It will help people in the feeling, that there is such a thing as giving directly to Christ, and increase the grace of giving. Every one should be awakened to a sense of this privilege. If a father has but five dollars to give, he had better divide it with his children, that each one may cast part of it into the Lord's treasury, than to contribute it all himself. Every one can see what an effect this would have in training the young to habits of benevolence.

MR. BEECHER'S NEW LECTURE.

Rev. Henry Ward Beecher delivered a lecture in the Academy of Music in this city on Thursday evening, which was marked by the ability universally conceded to him. The subject chosen was "Our New Profession," and the theme discussed was the educational problem. Some of the points made by Mr. Beecher were good, and they were put and enforced in a manner that did not fail to impress the large audience with their justice. His plea for school-teachers—not those who make teaching a mere stepping-stone to something else, but those who devote themselves to the profession as a life-work, giving heart and nerve to it, was very strong, and his animadversions upon those who pay thousands to men for seeing that their titles to landed estates are secure, and yet grumble when a few hundreds are given to those who train the minds and help to form the character of their children, were severe but timely.

And yet the good in the lecture was so mixed with preponderating evil, as to make the whole discourse all the more dangerous. The main teachings were certainly very pernicious. Mr. Beecher's solution of the social problem—his cure-all for the evils that disturb life is not in Christianity as we shall see presently, but in universal intelligence, which is to bring about a sympathy between the upper and lower classes; and this is to be accomplished by the school teachers. In dwelling upon this subject, the lecturer favored not only compulsory education, in which many will agree with him, but was very pronounced in his declaration, that a law should be passed prohibiting any man from educating his child anywhere but in a public school, to which all might be admitted. The present freedom in this matter, according to Mr. Beecher, creates intellectual cast and pauperized popular instruction. There never was a deadlier heresy than this. If carried out it would not facilitate or extend the education of the poor, but simply limit those who may have means and opportunity for something higher. The misery of such a law would be that a citizen might spend his money upon houses and horses and jewels for his child, but not one cent beyond a given limit upon the culture of his mind. This is communism of the very worst kind, and if carried out would lead an excited populace to burn not the factories, but the academies and colleges. Why a man who puts so much stress upon education and intelligence, should wish to pass a sumptuary law that would discriminate only against institutions for the furtherance of mental progress, we cannot divine. It would be just as safe to say, that people shall not spend their own means for *anything* thatis not equally within the reach of all.

But Mr. Beecher's zeal leads him to place the hope of the world on the school-teacher as contradistinguished from the ministry of the Gospel. This last, in his view, has failed, and still lies under the condemnation that Paul gave to it, when he called preaching "foolishness." Religion has been made to teach men the enjoyments of heaven, but not the practical duties of charity and honest dealings in this life. Political economies, based upon love and justice, which the lecturer seemed to rule out of the Sermon on the Mount and all the teachings of the Bible, are to take its place. The bond that is to unite men is common human intelligence; and business and religion are to help them to proper *diversity*. If that is not a reversing of the divine order of things, we do not know anything about it.

We are tired of this miserable charge, that the ministry of the Gospel has been doing nothing. It has done nearly all that has been done at all to preserve and unite men and make them honest, and if its reported and unreported effects could be withdrawn from the world, this little sphere of ours would be so hot, that the Heavenly Insurance Office, to which the lecturer seemed to compare the Church, would be besieged by those who wished to escape the damage by fire. The preaching of the Gospel has seemed to fail only when men have failed to preach it and substituted humanly-devised political economies and scientific discussions and sensational topics in its stead. At this hour, there are thousands of humble ministers of Christ whose preaching and prayers in cities and towns, and hamlets and rural Churches, and in private houses are doing more towards keeping the fires of Sodom from descending, than all the diffused intelligence that men can conceive of.

Mr. Beecher is a zealous and able friend of popular education. We like him for that, but he does his cause great harm by taking it out of its ancillary relation, and looking to it for that which the regenerating power of God's Spirit alone can effect. We do not think the Christian teachers in the public schools will thank him for his over-zealous advocacy. It will be in vain for him to tell them that all social disorders will be healed and the salvation of the country secured by giving the South the general intelligence of New England, as long as embezzlements and robberies, and murders and strikes, and election imbroglios are as common in Massachusetts and Maine, as anywhere else.

The tribute paid by the lecturer to those, who have foregone the joys of maternity, and devoted themselves to the education of the young was very fine. He did not confine the work to Sisters of Charity, but gave credit to the many faithful Protestant women, who are doing so much to instruct and elevate the pupils committed to their care. We would not take one flower from the wreath they are entitled to wear; nay, we would rather help to crown them with the honor they so richly deserve; but for all that, in the nature of the case, their influence cannot be expected to equal that of the *mothers* of the land, about whom nothing was said, and whose duties can never be fully delegated to others.

ATHLETIC SPORTS RUN MAD.

Among the Harvard athletic contests on the 27th ult., was a heavy weight contest between R. Bacon of the class of 1880, and a law student named Burr. This, "says the New York *Tribune*, was the most interesting and exciting event of the meeting. The contestants were obviously unevenly matched, Bacon being much the larger and having a longer reach. Although Burr showed great pluck and did some very good work, it was evident that Bacon was too much for him. In the third round Burr, who had received severe punishment and showed signs of fainting, was taken from the track completely exhausted. The cup was awarded to Bacon."

Athletic sports may be well enough, but when they degenerate into brutal prize fights, the faculty should put a stop to them. Any one who notices the accounts of these sports, will see that as a general thing they are too violent for health, often resulting in bodily injuries, and that with many students, they must draw the mind from proper studies, and stand in the way of mental discipline. In all such cases as that mentioned above, they blunt the feelings and impair the moral and religious sensibilities.

Monday morning's dailies bring details of a disgusting fight for a wager which took place near Philadelphia on Sunday. But what wonder.

HOLY WEEK IN THE REFORMED CHURCH.

Some of our sister denominations have no more special regard for this great week in the Christian year than for any other. They think its religious observance belongs to the peculiar ritualism of the Roman Catholic Church; and for that reason, if for no other, they think Protestants should keep hands off, lest they might be defiled by the errors and corruptions of popery. But, acting on that principle throughout, there would be no stopping place this side the dreary waste of atheism itself. If Protestantism meant no more, or mainly, opposition to Romanism, then Romanism itself would be a city of refuge, and a place of comparative safety, for poor sinners. We join no hands with the superstition that is always shrieking "superstition" at the Christian observance of sacred times and seasons.

A few, very few, Reformed people, have expressed themselves in opposition to the observance of Holy Week. We do not know of any such now, but there may be some. They say (or have said) that it is not *Reformed*. They do not say it is wrong, of an evil tendency, or Romish; and even admit that it may be very proper and useful in itself; but it is not historically Reformed, and therefore should not be encouraged. This is a mistake; whatever is good and proper in itself, and truly Christian must be also Reformed; unless Reformed is not Christian, apostolic, catholic. And if it is not historically Reformed to observe Holy Week, the sooner it is made so the better. If we have found a good thing let us add it to our list of Church practices, and receive all the spiritual benefit from it that we can. But we know that for the last twenty years or more it has been the general practice of our Church to keep holy, with appropriate public services, the last week of our Saviour's humble life, in which He gave Himself up for us all as a sacrifice for our sins. Every succeeding year the interest has increased; and *now*, at least, Holy Week is an established institution in our Church. And so long as we do not fall into the loose and superficial and hide-bound theologies, that we have dared to oppose, the real Week of Prayer will be observed by our people.

Consider its origin. It originated during the earthly life of our Redeemer, and in the final act which sealed our redemption. When Christ rode in triumph into Jerusalem, the Jews were about to select the paschal lamb for the great Passover feast, they being totally unaware that the meek Galilean who was hailed King of Israel was the true Lamb that was to be slain for the sins of the world. Holy Week is the festival of the new creation. In it are the six great days' work of the God Incarnate, the silent Sabbath of His rest in the grave, followed by the new Sabbath of the new world, on which He rose from the dead. Let any one read the Gospel from Palm Sunday to Easter, and then say whether or not that be the greatest and most blessed week in all the history of the world and of our redemption, and worthy of being commemorated and kept holy unto the Lord.

This precious season is past, but not its holy influence, its blessed memories. It was a time when vows were performed, and many first made and laid upon the altar. May the abundance of grace bestowed by the crucified and risen Lord not be received in vain, but be manifest in holiness of life and activity in all good works. K.

THE REFORMED QUARTERLY REVIEW.

The April number of this work has left the press. The following subjects are discussed: I. The Coming of Christ. By Rev. Talbot W. Chambers, D. D. II. Truth of the Old Testament. By Professor E. V. Gerhart, D. D. III. The Evidences of the Soul's Existence. By Rev. Allen Traver, Rochester, N. Y. IV. An Exegetical Study of Jude Verse 9. By T. Romeyn Beck. V. Infant Baptism. By Rev. D. Lantz. VI. The P'shito Version of the Old Testament. By Rev. F. A. Gast, D. D. VII. God, Nature and Man. By Rev. Theodore Appel, D. D. VIII. Negative Preparation for the Reformation. By Rev. S. R. Bridenbaugh, A. M., Berlin, Pa. IX. The Glorification of the Son of Man. By the Editor. X. Recent Publications.

It will be seen from the above table of contents, that the current number of the *Review* presents a great variety of subjects, and we think any unprejudiced mind will say after examination, that they are treated in a masterly way. There may be different opinions about the expositions given and the views advanced, but that is in accordance with the free discussion the work contemplates, and we are sure that none of the articles can be read without profit.

We cannot be expected to review the *Review* in our columns, in such a way as to give even an analysis, or compend of what each contributor has said. We must be content to say, that there is not a work of its kind in the land that is better sustained as far as ability is concerned. The topics discussed are live topics, bearing upon the times we live in, and upon the thoughts with which the earnest men of the day are wrestling.

The *Review* should have a larger circulation, and be read not only by our ministers, but by our laymen. Its mission has not been accomplished, but only changed, to meet the present wants of the Church. The careful perusal of one or two numbers, will, we think, convince men of this, and create an interest in the work, that will lead to its better financial support.

THE THANK-OFFERING.

We are glad to hear from Rev. W. H. Seibert, Treasurer of the Board of Missions, that liberal contributions have already been made in thankfulness for the results of the Peace Commission. The work, however, has just begun, and we hope the amount will be so swelled, as to relieve the Boards of all embarrassment, and enable them not only to meet the demands in the South and West, but also to put the Boston and Washington Missions on a good footing. This can be done if only there is a concert of action in all our congregations. We hope this year will mark a new era in the work.

Notes and Quotes.

Dr. Fisher is expected home this week. His health has improved during his absence.

Mr. H. K. Binkley has more than doubled the list of subscribers to THE MESSENGER in Easton and in Sunbury.

We are so crowded by Church news this week, that we have been obliged to rule out editorials, and to defer communications, obituaries, etc., which we would gladly have given place without delay.

Edward Kimball, the debt extinguisher, says this, and it is true: "The three great financial calamities of a church are: 1. A fund for the support of preaching, so that the people need not pay. 2. One or two rich men, on whom everybody leans, and whose property the church feels at liberty to appropriate. 3. A debt."

A person wishes to dispose of the first 13 volumes of the *Mercersburg Review*, bound, and all the numbers from January, 1867, to January, 1878, complete but unbound. Also, the *Guardian*, from January, 1850, to 1865, bound in 7 vols. We make this announcement in the interest of those who may wish to purchase. The setts will be sold at a sacrifice.

The people of the Flowery Kingdom, recently bethought themselves of turning the tables. A mob of Chinese at Yen-ping-foo attacked the Rev. Nathan Sites, an American Methodist missionary, and were on the point of stoning him to death when a local magistrate interfered. The mob said that they were only treating Americans as Americans treated Chinese in California.

Communications.

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

Missionary Work in Iowa.

All the missionary work in the Church is not performed by those brethren who labor under the Board as missionaries and receive an appropriation. A considerable part of it is carried forward by other brethren within the limits of their charges, or in charges which are regarded as self-supporting, but are not so in fact. We know of cases in which ministers do not get an adequate support from their congregations and are under the necessity of supplementing their salaries by drawing upon their own resources in order to sustain their families. These brethren consider their call to their fields as their commission and make their own appropriations. An extract from a letter from a brother in Iowa will illustrate what has just been said.

"The struggling mission of which I am pastor is going to build a small church in Imogene, a new town on a new railroad that was built through this neighborhood last year; we must have a little help; do what you can for us and God will bless you. I receive from $150 to $175 per year from the people and could not live if I did not bear my own expenses largely; but I am determined that with God's help the Reformed Church shall be planted permanently here. To accomplish this end we must have a church. Give us a lift and use your influence in our favor.

Yours in Christ,
D. P. LEFEVER."

Imogene, Tremont Co., Iowa.

It is but right and proper, as we look at the matter, that such facts as these should be whispered into the ears of the churches. If ministers make sacrifices for the people, surely the people should not be unwilling,

sitting in comfortable churches, to part with a portion of their more plentiful income, in order to sustain ministers who are laboring to build up new congregations. Bro. Lefever was at one time a soldier in the army of his country, but after the war was over, he studied theology and entered the ministry as a soldier of the cross. Who will not pray that he may be abundantly prospered in his present spiritual campaign, where courage and "hardness" must at times be endured no less than on the tented field.

Palm Sunday on the Eastern Shore, Md.

Palm Sunday was a happy day to our young mission at Ridgley, Caroline Co., Md., in which the Superintendent had the pleasure of partaking. It has been making a gradual progress under the labors of the Rev. Joseph Hannabery, who took charge of it last July. On the Sunday mentioned above, he had the pleasure of laying the corner-stone of the new church. As is often the case no small amount of difficulties had to be overcome before ground could be broken for this new house of worship; but delays are not always ruinous. Sometimes they are useful, and so we think it was in this particular case. The congregation had become better consolidated and better prepared to build up on the true foundation, which is Jesus Christ. The event created a wide-spread interest among the members of the Reformed Church on the peninsula. The day was pleasant, something hardly to be expected at that part of the year, and they came from far and near to attend the interesting ceremonies of the corner-stone laying, some from six to eight or ten miles, and some from still greater distances. A large delegation came over the line from the Wyoming mission in Delaware, and traveled from twenty to twenty-five miles in order to be present on the occasion. They had however no mountains to cross, no steep hills to ascend as in our own State, and could flit over the smooth and hard roads, making ten miles an hour without harm to their horses.—The ground for the church with an additional lot for the parsonage near the village was the gift of a widow lady, a member of the Episcopal Church, who made this gift with the understanding that the church was to be a neat and tasty one without being extravagant. The expense will not be great and no debt is to be incurred. Much of the work on the building will be done by the members. Yet some help will be needed, and that, as we understand, has already been promised by the old friends of those engaged in this enterprise in Pennsylvania.—Bro. Hannabery has been exploring the country for some distance around Ridgely, and in various directions has found members of our church like scattered sheep without a shepherd, most of whom are emigrants from eastern Pennsylvania, who have bought for themselves homes and expect to remain there permanently. They are improving the country and are gaining the respect and esteem of the native population. With the assistance of Bro Dieffenbacher of Wyoming he has established a preaching-place in Queen Ann County, where there are enough members of the Church to organize a congregation. At present they worship in private houses because there is no room for them in churches or school-houses, but the understanding is that before long they will be able to erect a small church of their own, He expects soon to look after our people living in Talbot county in the country to the south, where there are also good prospects of effecting an organization. His field of labor will then extend over three counties, and his labors will be most abundant. Bro. H. has much to encourage him in his new field, but he has also some things to discourage him and his family. He has to pursue the apostolic method of traveling on foot over long distances except when his members help him on his way with their own vehicles. Both he and Bro. Dieffenbacher ought to have their horse and carriage to assist them in their work, but their meagre support will not allow them such useful helps. A single team might do for both, and a gift of something of this kind from some friends of missions would be well bestowed and promote materially the cause of missions. By and by these feeble beginnings of church organizations if properly cherished, will result in prosperous congregations. It will not be the first instance, in which German emigration with its churches has come in and taken possession of the land.

The Zwingli Mission at Harrisburg.

We spent Easter Sunday with our German mission at Harrisburg, and were much pleased to see that they are beginning to rally and take courage. They have been served for some time past by the Rev. John G. Fritchey who will be four-score years of age, if he lives two years longer. He has been preaching for the mission every two weeks since last fall, and performing in addition a considerable amount of pastoral labor, which, as the Easter service showed, has not been without good fruits. It is proper to say that he receives no compensation from the Board and but little from the congregation. It is with him a work of faith and love for the Church of his fathers, in which he has labored long and usefully. At present he is engaged in an effort to remove the debt from the congregation or at least to diminish it, in which with his accustomed energy he has not been altogether unsuccessful. With the removal of the debt, the incubus that has been resting on this mission will also be removed, and a better day will loom up for our Zwinglian brethren at Harrisburg. Father Fritchey has not served a regular charge for a number of years past, but has all along been usefully and successfully employed in building up broken down charges in the Lancaster Classis, and in preparing for the location of regular pastors over them. His labors in this direction at New Holland, Elizabethtown, New Providence and some other places will not be forgotten by the congregations or his ministerial brethren. And now bordering on eighty years of age, engaged in building up a spiritual home for the German emigrant at Harrisburg, may he be abundantly blessed and spared to see what may be his last work on earth crowned with success. It will be another gem in his crown of rejoicing.

A Thank-Offering.

Just as we were about closing these missionary notes in order to forward them to the publication-office, we received from a highly respected friend at Woodstock, Va., a thank-offering of twenty dollars for the Society for the Relief of Ministers and their Widows It was no doubt a private and spontaneous act, which was not intended to be included in the collective gifts of the congregation, and not to appear as such. We think however that it deserves to be referred to in a public way as an encouragement to others to perform similar acts of benevolence and generosity during this season of good will and gift-giving. The General Board of Missions very properly called on our people to contribute to the cause of missions, as they had no authority to ask them to contribute to anything else. But they did not by any means intend to restrict or limit the benevolence of the churches. The missionary cause at the present seems to be the most urgent, and most of the thank-offerings, we presume, will go in that direction; but the way is open for contributions to other useful objects in the Church, and we hope that they may all be refreshed and revived by the swelling stream of benevolence which it is hoped will flow through our borders during this spring. Let it be like the Nile, which in its annual flow enriches the surrounding country. Many of our people after giving their share to the cause of missions will also have something to give to the orphan, the widow, the disabled minister, or other benevolent purposes.

In regard to the expected contributions to missions we may say that in our travels we have met with at least some ministerial brethren who intend to make an honest, earnest effort to carry out literally the request of the missionary board to induce every member of the Church, young and old minister and members, to give something. To accomplish this object effectually, it will not do to hold a collection and in a general way to invite all to give. The absentees, who are sometimes a considerable number in a large congregation, would not be reached at all in that way. A little thought and a little reflection on the part of pastors and consistory will be able to devise ways and methods of reaching all alike. The last brother with whom we spoke intended to have cards executed in proper form and placed in the pews, on which names and amounts were to be written on the Thanksgiving Day at church, either with or without a formal collection.

"ABSENT WITHOUT PERMISSION."

THE OTHER SIDE.

A correspondent who signs himself *Alpha* in the MESSENGER of the 10th instant, and who happens to find his name among the "absent without permission," at the last calling of the roll, in the lately published Acts and Proceedings of the Synod of the Potomac, complains of the injustice done him and others by that act of the Synod. A few facts and statements in the way of explanation and defense, in addition to what has been said by the Synodical Editor K., in last week's MESSENGER, seem necessary, and shall come from the other end of the Greek alphabet.

In the first place, it is a rule, we believe, with all the Synods and Classes to have the roll called just before final adjournment, and to note all members as absent without permission who fail to respond to the call of their names, unless excused. The Minutes of the General Synod and of all the District Synods prove this to be the case. A majority of the printed minutes of the District Synods for 1879 contain the names of members who are marked absent without permission.

Again, one of the Rules of Order adopted by the Synod of the Potomac at its first annual meeting, held in Chambersburg in 1873, is in the following words: "If a member withdraw from Synod without leave from the President, or return home without the consent of Synod, he shall incur the censure of Synod." A rule, couched in the same or similar words, is in force in all the Synods, and, we suppose, in all the Classes. There was, therefore, nothing unusual in the Synod requiring the roll to be so called, and noting those who were absent without permission.

In the second place, the usual way of making such record is, "The roll was then called, and the following members were found absent without permission." This fact may be readily verified by examining the Minutes of the General Synod and of the different District Synods. Here, then, again, there is nothing out of the ordinary way in the Minutes of the Synod of the Potomac. Why, then, must *Alpha* send forth his complaint as if the Synod had been pursuing an unusual course, or had been guilty of innovations?

In the third place, the complaint comes with very bad grace from *Alpha*. He ought to be among the very last to complain as he has seen fit to do. The Synod, including the meeting for organization, has held eight meetings. If our memory serves us rightly, *Alpha* put in an appearance at only three of these. Excepting one, all these meetings were held within a radius of less than fifty miles of the place in which he resides. At one of the meetings which he attended he obtained leave to return home during the sessions of Synod and be absent a couple of days, of which he availed himself. At another, he asked for, and was granted, permission to leave the Synod before adjournment some time. And at the late Synod, he left on Friday afternoon of his own accord. We were creditably informed on Monday or Tuesday of the sessions of Synod, that he had an appointment for communion services in one of his churches on the previous Sunday and actually held such services. In going to the meeting of Synod he must, therefore, have made up his mind to leave the Synod by permission or otherwise. He left otherwise, neither the committee on leave of absence, that had plenary power, nor the Synod itself, deeming it proper to excuse him.

In the next place, the list of absentees at the last roll-call of the Synod of Frederick was unusually large, numbering about forty-six, a majority of whom were absent by permission. The sessions of Synod lasted longer than they have ordinarily done. Some of the absentees without permission had made certain arrangements at home, some had a desire to visit Washington City, and some for other causes, when they found that they could not obtain leave of absence, left the Synod without permission, and their names are accordingly found where they are.

In conclusion, we beg leave most respectfully to differ with the Synodical Editor, when he affirms that it does not imply a bad reflection to have one's name in the list of "Absent without Permission" If it does not, what is the meaning of the language of the Rule of Order adopted by Synod and already quoted: "If a member withdraw from Synod without leave from the President, or return home without the consent of Synod, he shall incur the censure of Synod?" Such language certainly implies some reflection or censure.

OMEGA.

EASTER REJOICINGS.

SYNOD OF THE UNITED STATES.

At New Goshenhoppen and Trinity Reformed churches (Great Swamp) services were held on Good Friday, Saturday and Easter Sunday, fore and afternoons. Communions were celebrated in both churches. The number of communicants was close to 800. But weather and roads, as well as sickness, held a portion of the flock back. The audiences were large and the interest marked. The offerings amounted to $135.00. A small number joined the congregation from other charges. This people are well-accustomed to observe the principal festivals of the Christian religion.

Fourteen persons were added to the Reformed church at Columbia, Pa., of which Rev. C. S. Gerhard is pastor, in connection with the Easter communion, which was the largest communion in the history of the congregation. This makes the additions to church membership since the beginning of the present pastorate in July last, twenty-six. The chancel, baptismal font and altar were handsomely decorated with flowers. Behind the pulpit, against the wall, is a large cross, ornamented with a gilt crown with the motto, "I am He that liveth and was dead, and behold, I am alive for evermore." Services were held in the church every evening during Holy Week, except Tuesday evening; also on Good Friday morning. The attendance at all of these services was unusually good.

Services were held in Immanuel's Reformed church, at Williamsport, Pa., Rev. J. H. Derr, pastor elect, during the season of Lent, twice each week, alternately in the German and English languages. During Passion Week, services were held every evening, alternately in German and English, and on Good Friday morning a German service was held. The services on Good Friday and Saturday were preparatory to the communions. On Easter morning the German and English membership united in celebrating the communion of our Lord, and the services were accordingly conducted partly in each language. Considering the inclemency of the weather during Passion Week, the attendance was good, and a becoming solemnity and devotion ruled in all the services. The congregation was, no doubt, greatly strengthened internally and spiritually, and lasting good effects were produced. Two persons were received from other denominations on certificate. The Easter offerings amounted to $58.79.

With the revival of the general business interests of the country, and especially the large local manufacturing interests, the congregation is encouraged to look hopefully towards the future as to its numerical advancement and the improvement of its temporalities. A class of catechumens is about being organized, which, from present prospects promises to be quite large. Thus the good seed sown by former faithful ministers may soon ripen under the present ministry into an abundant harvest. May the Lord grant it.

At the church of the Ascension, Norristown, Pa., services were held during Passion Week, as usual, and in connection with the Easter communion seventeen persons were added, twelve by confirmation and five by certificate, four receiving adult baptism.

In Trinity Reformed church, Pottstown, Pa., Rev. L. K. Evans, pastor, divine services were held every evening during Passion Week except Saturday. Services with holy communion were also held on Easter Sunday—morning and evening—in which a large number participated. *Thirty-three* persons were added to the church—five by certificate and twenty-eight by confirmation. The pastor was assisted on Sunday evening by Rev. Geo. S. Sorber, of Vincent, Chester county.

The St. John's congregation, of Shamokin, enjoyed a very pleasant communion service on Easter, on which occasion thirty members were added to the church, twenty-seven by confirmation, and three by renewal of profession of faith, which, with seventeen members received by certificate on former occasions, make a total of forty-seven additions during the present pastorate since June last. The pastor, Rev. T. J. Heacker, feels very much encouraged in his field of labor.

At Danville, Pa., Rev. W. C. Schaeffer, pastor, ten persons were received into full membership on Easter eve by confirmation, four of whom were baptized. At the same time two persons were received by certificate, and two upon renewed confession.

At St. John's, Wyoming, Del., Rev. E. H. Dieffenbacher held a weekly service during Lent till Passion Week, when he had service each evening except Saturday. On Good Friday morning he confirmed two persons out of the catechetical class, and on Easter morning before the communion service proper, he confirmed another. Four were also admitted to membership by profession of faith. The Superintendent of Missions was present and preached on Thursday evening of Passion Week, and Rev. J. Hannabery, of Ridgely, Md., assisted from Good Friday till the close of the Easter service. The communion was large and the offering for missions liberal. The services were well attended, and were of special interest on the festal days.

The churches at Reading made the following additions during the Easter season: St. John's congregation, Rev. J. W. Steinmetz, pastor, twenty-five by confirmation and eighteen by renewed confession and certificate; St. Paul's, Dr. Bausman, pastor, seventeen by confirmation and sixteen by renewed profession and certificate; Second Church, Dr. McCauley, pastor, eighteen by confirmation and four by renewed confession and certificate; First Church, Rev. H. Mosser, pastor, one hundred and twenty-three by confirmation and fourteen by certificate and renewal. The services during the week in all the churches were well attended, and a deep earnestness prevailed.

Rev. J. O. Johnson, pastor of St. John's church, Schuylkill Haven, confirmed thirteen, and Rev. J. Kline, pastor at Jerusalem, confirmed twenty.

Rev. D. W. Gerhard writes from New Holland, Pa.: "We had Passion Week services all last week. Monday evening in the Lutheran church, Tuesday evening in ours, and so alternately throughout the week. Well attended. Had confirmation on Good Friday. Confirmed thirteen, of whom two received adult baptism. Had a larger communion on Sunday than for a number of years before. Commenced operations for the thank-offering. We will get at least *more than double* the amount usual at our communions."

At St. Luke's mission, Lancaster, Pa., ten persons were received into full communion on Good Friday. Nine of these were confirmed. Rev. J. F. Wiant's P. O. address has been changed from Lancaster, to Monroe, Clarion Co., Pa.

In Christ Reformed church, Allentown, Pa services were held every evening during Holy Week, and the communion administered on Easter. All the services were well attended. Eighteen persons were added to the church, eight by confirmation and ten by certificate. These, with eleven who were received by certificate in January last, make an addition of twenty-nine since the present pastor began his labors in this church.

PITTSBURGH SYNOD.

The Licentiate H. E. Cook, of Hagerstown, Maryland, has become assistant to Rev. C. U. Heilman in the Paradise charge.

SYNOD OF THE POTOMAC.

Holy Week and Easter services at Emmettsburg were of unusual interest. Services every day from Palm Sunday to Easter. On Good Friday five persons were confirmed, one receiving adult baptism. These services were better attended than any in the past. The floral decorations on Sunday were the most beautiful ever seen in the place. The communion was largely attended.

The church at Frederick, Md., celebrated the Easter joy with the singing of glad, joyous carols by the Sunday School, and by observing the *communion feast of our risen Redeemer*. During the whole of Lent two services were held each week, and during Holy Week daily service, with confirmation on Good Friday night, at which time seventeen were confirmed and three received by certificate, making thirty additions to full communion during the year. The services were all well attended. On Easter day, morning and evening, the large church was well filled. Not less than 350 communicants partook of the feast. The offerings during the Lenten services were $52 25, and the Easter morning offering $119.48, making a total of $171.73 for Home Missions, Some communed that had not done so during the present pastorate.

The congregation at Middletown, Frederick county, Md., had a pleasant and profitable service at Easter, services during the whole of Passion Week. Good Friday morning a class of *twelve* was confirmed. The new Sunday School room is completed, and ready for occupancy on Sunday, the 4th inst.

In the Third Reformed church, Baltimore, Maryland, Rev. C. Clever, pastor, sixteen persons were received by confirmation and fourteen by certificate. Two of the members confirmed received adult baptism.

The holy communion was celebrated in Trinity Reformed church, of Waynesboro, on Easter Sunday. Services were held during the greater part of Holy Week. Eight persons were added to the church, four by confirmation, three by certificate, and one on renewal of profession of faith.

Daily services were held at Shepherdstown, W. Va., during Passion Week. On Good Friday eight persons were confirmed and one received by certificate. The service on Easter morning was well attended, and the number of communicants large. The Sunday School festival was held on the evening of Easter day.

Easter communion was a season of joy to St. Paul's Reformed church, Baltimore. During Passion Week services were held every evening except Easter eve. On Good Friday eve nineteen were admitted into full communion with the church by the solemn rite of confirmation, nine adults and ten youths—ten males and nine females—two fathers and two mothers, one side by side with her daughter; two by renewal of profession and eight by certificate. God has blessed St. Paul's Reformed church of Baltimore thus far very much. The congregation has been in existence only a year and a half; its membership has been more than doubled, and in the meantime a valuable church property has been purchased and repaired, and, we trust, will be entirely paid for in two or three years' time. A spirit of unity, harmony and peace, and a zeal for the work characterize the congregation. Though it started under the title of a mission, and though so called by some, still it never received one cent missionary aid, but has contributed to other interests. On Easter Sunday the altar was beautifully decorated with lilies, geraniums and heliotropes in full bloom. Two crosses, one adorned as typical of Christ's victory, and the other as typical of His sufferings and death, with crimson flowers to mark the nail-prints and the sharp thorns above it, were part of the decorations. The present membership is 116 communicant members and twelve baptized. May the blessing of God rest upon the work thus far accomplished.

WESTERN CHURCH.

Iowa experienced a pelting and pitiless rain storm Good Friday night and Saturday all day long, such as the oldest inhabitant had never seen surpassed. But the Easter sunshine broke through all the gloom with bright and cheering rays. St. Paul's Reformed church, in Louisa county, held services through Holy Week, except as interrupted by the aforesaid equinoctial storm. Special interest was shown in all these services, which were something unusual in that locality. The sacrament of the Lord's Supper was celebrated on Easter Sunday, at which time six young ladies were confirmed by pastor C. Cort. They had received a preparatory course of catechetical instruction, and were in a manner the first-fruits of the catechetical system in that region. The impression created by their confirmation was in all respects favorable.

In the Reformed church at Orrville, Ohio, extra divine services were held during Lent on each Friday morning and evening, which closed on Good Friday with confirmation and preparatory for holy communion on Easter Sunday. A class of catechumens was also prepared for church membership during this season. Seventeen were added to the church, nine by confirmation and eight by letter. The congregation has lately lost nearly fifty members by removal and the organization of an old Lutheran church. However, the church activity has not been crippled by this heavy loss. This congregation has grown rapidly during the last eight years of the present pastorate, having become self-supporting. This is another illustration how one congregation can develop by the undivided services of a pastor. When will the large charges in the East learn to concentrate their forces by dividing the labors of pastors? Here is one congregation of 250 members who pay a salary of $700, besides Sunday School and incidental expenses. Of course, without bringing the sacrifices worthy of a Christian life, this cannot be done; nor can we look for great prosperity until the members appreciate the blessings of the kingdom of God. May God open the eyes of the blind and awake the sleepy giant. It is high time if our Reformed Zion shall not lose her precious opportunity.

Church News.

OUR OWN CHURCH.

Rev. H. I. Comfort has resigned as pastor of the Grinstone Hill charge, Franklin Co., Pa.

A call has been extended to Rev. W. F. Lichliter, of Harmony, Pa., to become pastor of the congregation vacated by Rev. J. F. Wiant.

Rev. W. F. Colliflower has resigned the pastorate of the charge at New Oxford, Adams Co., Pa., and has removed to Frederick, Md.

Rev. J. D. Zehring has resigned as pastor of the Codorus charge, York Co, Pa. He has been pastor of the charge for 16 years. Has been obliged to resign because of ill health—occasioned by paralysis. Rev. A. F. Laury, who has been assistant pastor, has been called by the charge to become its pastor.

At a special meeting of the Lancaster Classis, Eastern Synod, held in Lancaster City, on the 31st inst., the pastoral relation between St. Luke's congregation of that city and Rev. J. F. Wiant was dissolved, and a letter of dismissal to Clarion Classis was granted him, he having accepted a call to become pastor of the Beaver charge, Clarion Co., Pa.

Married.

On Thursday, March 25th, at Zion parsonage in Butler Township, Butler Co., Pa., by Rev. W. B. Sandoe, Mr. James M. Gold of Butler Township, Butler Co., Pa., to Miss May C. Hoffman of Connoquenessing Township, Butler Co., Pa.

Acknowledgments.

HOME MISSIONS.

Received per Rev W A Haas, Treas, from Nittany chg, $4.60; Mifflinburg chg, 12 03: Centre Hall chg, 17.20; Selinsgrove chg, 2.19,	36 02
Rev J F Wiant, Treas, &c, from Reamstown chg,	17 06
I G Gerhart, Treas, from Tinicum chg, 10 00; Riegelsville chg, 17.32,	27 32
Rev H Mosser, Treas, &c, from Benevolent Society, 1st Ref Ch, Reading, for Oregon Missions, 25.00; Missions in general, 57.00.	82 00
John Keiper, from 1st Ref Ch, Philada, for German Mission on Pacific Coast,	10 00
Rev H Mosser, Treas, from Bernville cong, Rev T C Leinbach, pastor,	40 00
E I Santee, Treas, Christ Ref Ch, Phila, a thank-offering for result of "Peace Commission," from cong, 109.13; S Sch, 17.80,	126 93
M B Schmitt, Woodstock, Va, thank-offering for "Peace Commission,"	20 00
Rev Dr Jos H Dubbs, Treas, Lan. Classis, Easter col, in St Luke's Mission Ch, Lan.,	3 55
	$362 88

W. H. SEIBERT, *Treas.*

SYNOD OF THE POTOMAC.

Beneficiary Education.—Receipts during March.

Ref Ch of St Thomas, per Rev Wm I Stewart, pastor,	$ 5 00
Zion's or Kieffer's Ch, per do	5 00
Pattonsville Ch, per Elder A Haderman, Treas,	6 00
Yellow Creek Ch, per do	3 50
St Clairsville chg, per Rev D N Dittmar, pastor,	30 00
Woodcock Valley chg, per Rev C H Reiter, pastor,	20 00
Alexandria Ch, per Rev M H Sangree, pastor,	31 54
Mr B Schmitt, Woodstock, Va., Thank-Offering at Easter,	20 00
	$121 04

Mercersburg, Pa., April 1, 1880. WM. M. DEATRICK, *Treasurer.*

LETTER LIST.

Alspach, Rev J W.
Binkley, H K, (4), Biesecker, W, Bachman, J K, Bahner, Rev F F, Brown, Rev J G.
Clever, Rev C, (2), Cort, Rev C, Callender, Rev Dr S N, Christman, Mr S L, Clouser, Rev W W.
Davis, Mrs T H, Deatrick, Rev W R H, Detrich, Rev J D, Dieffenbacher, Rev D S, (2), Dehuff & Mitchel.
Evans, Rev L K, (2), Eamich, G F, Evans, Rev J M, Engle, Rev W G.
Frantz, L, Fannettsburg S S, Flegeal, S A E.
Gring Rev D, Gerhard, Rev C S, Ger Pub House, Guth, E J, Gerhard, Rev D W.
Hilbush, J R, Helfrich, Rev W A Hassler, Rev J, (2), Harper, Mrs E, Hartzell, Miss H M, Haas, Rev W A, Hoffmeier, Rev H W, Hershey, Rev S F, Hartzell, Rev G P, Hoffman, J M.
Jacoby, I H, Jacobs, W J C.
Korman, D, Kremer, Rev A R, Kremer, Rev F W, Kershner, Rev J B, King, D, Kerschner, Rev J B.
Loose, Rev N H, Lindner, Mrs C, Lindaman, Rev F S, Lambert, J D, Leisenring, Trexler & Co, Leinbach, Rev T C, Leisse, Rev H, Leberman, Rev J J.
Miller, D, Moritz, S S, McClure, E J, (2), Miller, J, Moore, A D, Moon, B, Mayer, Rev L J, McMillen, W W, Metzger, Rev B I.
Nissley, C A.
Palmer, Mrs W P, Patterson, Mrs A E.
Riegel, D H, Reifsnyder, J L, Ref S S Greencastle, Reiter & Shearer.
Snyder, Rev J F, Stein, Rev T O, Shoemaker, P, Sellers, W H, Scehler, Rev J, Shaneman, I, Strassner, Rev F, Stapleton, T G, Schweitzer, Rev S S, Shoemaker, Rev D O, Stiles C H.
Tobias, Dr D C, Twitmeyer, J V, Truxal, Rev A R.
Voigt, L H, Vanfossen, W H.
Whitmore, Rev D M, Wagner, W.
Yeich, W R, Yearick, Rev Z A, (2).
Zehring, Rev J D.

THE MARKETS.

Philadelphia, April 3d, 1880.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$ 3.75@4 25
	" Extra Family	5.87@6 25
	" Fancy	7.50@8 50
	Rye	4 75@4.87
	Corn meal	2.45@3.12½
	Buckwheat meal per 100lbs	1.60@2 00
GRAIN.	Wheat, White	1.44@1 45
	" Red	1.33½@1.38½
	Rye	85@87
	Corn, Yellow	53@53½
	" White	52½@53½
	Oats	42@43
	Barley two rowed	65@73
	Barley Malt, two rowed	85@90
GROCERIES.	Sugar, Cuba	7½@7¾
	" Refined cut loaf	9¼@10
	" " crushed	9¼@10
	" " powdered	9¼@9¼
	" " granulated	9¼@10
	" " A	9¼@9¾
	Coffee, Rio, gold	9@15
	" Maracaibo, gold	16¼@18
	" Laguayra, gold	14½@16¼
	" Java, gold	25½@26
PROVISIONS.	Mess Pork	12.50@13.00
	Dried Beef	12@13
	Sugar cured Hams	9½@10¼
	Lard	7¾@8
	Butter, Roll extra	26@27
	" Roll Common	14@16
	" Prints, extra	32@35
	" " Common	20@25
	" Grease	6@7
	Eggs	13@14
SEEDS.	Clover, per 100lbs	7 00@7.14
	Timothy, per bushel	3 10@3.14
	Flax "	1.85@1.90
PLASTER.	White	3.20@3.25
	Blue	2.50@3.00

Youth's Department.

ALTOGETHER LOVELY.

O loving lips of Jesus,
Like lilies dropping myrrh!
The gracious words ye utter
Our inmost spirits stir.

O gentle hands of Jesus,
Skilled in the healing art!
With what a tender touch ye fold
The wounded, bleeding heart.

O patient feet of Jesus,
Once wet with Mary's tears!
How rugged was the road ye trod
Through long and weary years.

O lips! O hands! O sacred feet!
Within the veil for me
How powerfully ye plead with God—
An all-prevailing plea.

—*The Methodist.*

THE LAND OF SHORT MEMORIES.

Georgie meant to be a good boy, but he very seldom did anything he was told to do. He nearly always forgot it. Once when his sister May was very sick, he was sent after some medicine for her. So he started in a great hurry; but he met Fred Smith with his dog, and Fred coaxed him to go and coast "just once" down the long Red Hill. Then he forgot all about May and the medicine until it was dark, and he felt so sorry and ashamed that he ran home and crept up the back stairway to bed, hungry and lonely and cold.

By and by, he fell asleep, and when he awoke he was in a new and strange place. He found himself in a house which was only partially covered by roof, and the rain came in through the uncovered part, and dropped upon his bed. Georgie sat up and looked around him. There was a fire-place in the room, besides some wood and kindlings, which the poor, shivering little fellow eyed very wistfully, thinking that some one might perhaps light a 'fire. It was very chilly, and his teeth chattered. There was a wee old woman sitting in the chimney corner, and Georgie spoke to her.

"What is it you want, Jimmie?" she said.

"Will you please tell me what your name is, and where I am?" he asked.

"My name—well, really, I forget it just now," she replied, "but you are in the land of Short Memories—that, I am aware of!"

"But what shall I call you?" asked Georgie.

"Oh, call me Mite! That will do as well as any other name till you forget it, Henry."

"My name is Georgie."

"Is it? Well, I will try and recollect it. 'Tom,' you said it was, didn't you?"

"No, I didn't!" retorted Georgie, getting cross with the old lady, for he thought she meant to tease him.

"There, there!" cried Mite; "the doctors said you must not get excited, or else that you must, I forget which. Do you want anything to eat?"

"Yes, I should like to have some gruel."

"I will make you some," said she. "I have a nice fire here, or I should have, only that I seem to have forgotten to light the kindlings."

While she was bustling around, busy with the gruel, Georgie lay quite still, looking out where there was no roof, at the blue sky, which he could now see, for it had ceased raining.

"Why didn't you have the roof cover the whole of your house?" asked Georgie of the old lady.

"The rest of the roof is somewhere around," she said. "I guess the workmen forgot to put it on. Now, here is your nice gruel, all ready for you."

"Why, it is cold!" exclaimed the disappointed Georgie, who was quite hungry.

"Sure enough; I forgot to boil it!" said the old lady.

"And I don't see anything in the bowl but water!"

"Dear me! dear me!" said Mite. "I must have forgotten to put any meal in it!"

Georgie now began to cry.

"Don't cry, don't cry, Johnnie," said Mite, "I will boil a chicken for you by and by, if I don't forget it. Here are the doctors coming to see you now, and you must sit up and talk to them."

Pretty soon two doctors came in, and one of them asked Mite if she felt better to-day.

"Yes, I think I do," she said.

"Did you take the medicine I ordered for you?" asked the other doctor.

"I suppose I did, but I don't remember," answered Mite. Then the doctors felt her pulse, looked at her tongue, and said she must take some salts, and went away. When they had gone, Georgie began to cry more loudly than before.

"What is the matter, Fred?" demanded Mite.

"My name is not Fred, I tell you!" screamed Georgie.

"Never mind; I always forget your name, so I call you by anything I can think of. But tell me what makes you cry?"

"Why, I am sick and I thought the doctors were coming to see me!"

"Bless my stars!" exclaimed the old lady, "sure enough, I was not the one that was sick! I meant to have remembered and told the doctors that they came to see you; but I forgot it when they looked at my tongue. I'll run after them and call them back!"

So, away went Mite, and was gone ever so long. When she came back, she said she could not find the doctors anywhere, and everybody had forgotten where they lived, so that no one could go after them. "I'm sorry," said Mite, "but it can't be helped, for you know we live in a land of short memories."

Then Georgie cried still more bitterly. "I wish I could go home," he said. "I am sure I shall die here! I wish I could go home! I would never forget to mind mother again!"

As soon as he had said this, he heard a familiar voice pleading, "Ma, mayn't I go for Georgie's medicine? I won't forget to bring it."

Georgie turned slowly in his little bed and his eyes rested on his mother, who looked very pale and thin, but sweet and smiling.

"Oh, Ma, have I come back to you?" he cried, with a sigh.

"We hope so, Georgie," replied his mother. "You have had a bad fever, just like May's, and been very sick, but you soon will get well now."

"Did May die, because I forgot her medicine?"

"No. Father came home and got it for her; she is well now, and has helped take care of you."

"Mother," said Georgie, very earnestly, "I am going to try not to forget things any more!"

And Georgie did try. When he became well, and was sent upon errands, he always thought of Mite, and the gruel, and the doctors, and the land of Short Memories, where he went in his fever dreams, and he was cured of the very bad habit of forgetting his duty.

THE STORK.

This bird is designated as the wading bird, because he spends much time wading through waters of any and all kinds where he can find the fish and animal food he feeds upon. The stork is a strong homely bird, with his long legs and straight conical bill, that seems to be always in search of something to eat.

When the Turks left the city of Athens after the revolution, the storks, which for generations had built on almost every house in the town, immediately deserted it. There are great numbers of these birds in the south of Russia. Before migrating, which they always do at the approach of winter, they assemble from all parts, and kill the young ones that are not strong enough to accompany them in their long flight. This characteristic is remarkable, and in strong contrast to the affection they generally display towards their young. Of this, the following anecdote, related to me by a merchant of my acquaintance, is an example. He was on his way to Kharkoff, when he observed one evening several peasants assembled around something in a field near a village; ordering the yemstchik to stop, he alighted from his carriage, and went up to them to see what was going on. Arriving at the spot, he found that they were looking at two dead storks, which were lying on the grass; and upon his inquiring the reason of their taking such an interest in these birds, one of the bystanders gave him the following singular account of their death: The storks had a nest in the field they were then lying in; the hen-bird had been sitting that morning, the male having left her, as usual, in search of food; during his absence, the lady, either with the same intention, or to have a bit of gossip with some of the female storks in the neighborhood, also took her departure. No sooner had she left her nest than a species of hawk very common in the steppe, seeing the eggs unprotected, pounced upon and sucked them. A short time after this the male bird returned, and finding them destroyed, he threw himself down upon the shells and gave way to every demonstration of grief. The female also returned; but immediately he observed her coming, he ran up, attacked her with his beak, and seizing her between his claws, soared up with her to a great height. He then compressed his own wings, and both falling to the ground together they were killed.—*Little Gem.*

LOOK AT THE PREACHER.

Looking at the preacher encourages him to believe you are attending and are interested in what he says. If it would be uncourteous not to look at a person holding a conversation with you, is it less so to avert the eyes from the preacher while he is addressing you? As a teacher of the most momentous of all truths, he has a right to every testimony you can give him of your interest in what he preaches, and looking at him is one of those testimonies.

Look at the preacher, because your good example will aid in recalling the wandering eyes of others, rebuke their inattention, and restore their lost sense of propriety.

Looking at the preacher is eminently favorable to keeping up the mind's attention to his message. The eye helps the ear, and both help to fixedness of thought upon what is uttered.

FACTS ABOUT THE BIBLE.

A prisoner, condemned to solitary confinement, obtained a copy of the Bible, and, by three years' careful study obtained the following facts: The Bible contains 3,586,589 letters, 773,692 words, 31,174 verses, 1,189 chapters, and 66 books. The word "and" occurs 46,277 times. The word "Lord" occurs 1,855 times. The word "reverend" occurs but once, which is in the 9th verse of the 111th Psalm. The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except J. The finest chapter to read is the 26th chapter of the Acts of the Apostles. The 19th chapter of II Kings and the 37th chapter of Isaiah, are alike. The longest verse is the 9th verse of the 7th chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John. The 8th, 15th, 21st, and 31st verses of the 107th Psalm are alike. Each verse of the 136th Psalm ends alike. There are no words or names of more than six syllables.

BORROWING TROUBLE.

The *Youth's Companion* thus illustrates the proverb, "Don't cross a bridge until you come to it:" There was once a man and woman who planned to go and spend the day at a friend's house, which was some miles distant from their own. So one pleasant morning they started out to make the visit, but they had not gone far before the woman remembered a bridge they had to cross, which was very old and said not to be safe, and she immediately began to worry about it.

"What *shall* we do about that bridge?" she said to her husband. "I shall never dare to go over it, and we can't get across the river any other way."

"Oh," said the man, "I forgot that bridge; it is a bad place; suppose it should break through, and we should fall into the water and be drowned!"

"Or even," said his wife, "suppose you should step on a rotten plank, and break your leg, what would become of me and of the baby?"

"I don't know," said the man, "what would become of any of us, for I couldn't work, and we should starve to death."

So they went on, worrying and worrying, till they got to the bridge, when lo and behold! they saw that since they had been there last a new bridge had been built, and they crossed over it in perfect safety, and found that they might have spared themselves all their anxiety.

Now that is just what the proverb means: never waste your worrying on what you think *may possibly* be going to happen; don't think, "Oh, suppose it should rain to-morrow, so that I can't go out," or, "What should I do if I should have a headache the day of the party?" Half the troubles we look for do not come, and as I said, it is never worth while to *waste* worrying.

A FAIRY FLIGHT.

BY ROSE TERRY COOKE.

A fairy lived in a lily bell—
Ring, sing, columbine!
In frosts she stole a wood-snail's shell,
Till soft the sun should shine;
And spring-time comes again, my dear,
And spring-time comes again,
With rattling showers, and wakened flowers,
And bristling blades of grain.

And, oh! the lily bell was sweet—
Ring, swing, columbine!
But the snail shell pinched her little feet,
And suns were slow to shine.
It's long till spring-time comes, my dear,
Till spring-time comes again:
The year delays its smiling days,
And snow-drifts heap the plain.

The fairy caught a butterfly—
Swing, cling, columbine!
The last that dared to float and fly
When pale the sun did shine;
For spring is slow to come, my dear,
Is slow to come again,
And far away doth summer play,
Beyond the roaring main.

She mounted on her painted steed—
Ring, cling, columbine!
And well he served that fairy's need,
And hot the sun did shine.
The spring she followed fast, my dear,
She followed it amain;
Where blossoms throng the whole year long
She found the spring again.

Oh, fairy sweet! come back once more—
Ring, swing, columbine!
When grass is green on hill and shore,
And summer sunbeams shine.
What if the spring is late, my dear,
And comes with dropping rain?
When roses blow and rivers flow,
Come back to us again.

—*Harper's Young People.*

THE OPENING OF THE ENGLISH PARLIAMENT BY QUEEN VICTORIA.

Queen Victoria left her palace at Osborne, in the Isle of Wight, at ten o'clock on Wednesday morning, and was to have reached London at half-past one, but the dense fog considerably delayed her arrival.

Her illustrious predecessor, Queen Elizabeth, however, was once detained on a similar occasion by far more serious troubles. She was on a visit at Cranbrook a few days before the opening of "the House," when *the fullers*, who for conscience' sake had fled from Flanders and settled near that town, wished to show the Queen some specimens of their skill as woolen workers and fullers. Elizabeth passed through their settlement and stayed for the night at a mansion now owned by Viscount Cranbrook.

The next morning, on her return to London by way of Staplehurst, the road was found to be in such a wretched condition, in consequence of the heavy rains, that *the royal carriage stuck fast.* The sturdy fullers, however, lifted it out of the deep ruts, and, to enable the Queen to reach town in time, they laid down a number of thick blankets on the road, so that the equipage might pass over the deep holes and furrows without further inconvenience.

To illustrate the great difference between the days of "good Queen Bess" and the Victorian era, it may be mentioned that Queen Elizabeth lived much at her palace at Greenwich, and when she proceeded by road to Westminster to open Parliament, wherever she turned along the line of route *every one fell down on his knees.* So pleased was she, on one occasion, with the great devotion and loyalty of the *villagers* of Bermondsey that she made them a grant of a piece of land, and endowed a fine school. She was guarded on the way by *fifty gentlemen pensioners* with gilt battle-axes, the originals of the Yeomen of the Guard, who attended Queen Victoria's carriage commanded by Lord Skelmersdale.

The route taken by Her Majesty on Feb. 5th, from Buckingham palace through St. James's Park, was at one time the main avenue of a dense forest, which was well stocked with game; and after Henry VIII, (in 1546) had formally opened the business of the House, he invited the Peers to mount their steeds and start *for a hunt* from the front entrance of Westminster Hall. In 1646, just a century later, Dr. Sydenham, a celebrated physician, was sitting at his window in Pall Mall, then the royal route to the House, watching for the procession, and smoking a pipe, with a silver tankard before him, when a rough fellow made a snatch at the tankard and made off with it; nor was he captured until he reached *the bushes in Bond St!* now one of the busiest and most crowded streets of London.

In ancient times it was customary when the King came to open Parliament, for the great officers of State who were charged with any dereliction of duty to be tried by battle on the open space bounded on the west by Westminster Abbey, and on the south by the Houses of Parliament. In the time of Edward III, John de Visconti and Thomas de la Marche fought a battle there before the King, who in the indictment is styled, "the most honorable prince in all Christendom." De la Marche won the battle, and was thereby held to have proved the charge of cowardice which he made against his unfortunate opponent. The vanquished De Visconti was given by the victor to the Prince of Wales as a captive slave.

It may be of interest to our readers to remind them that the first official act of *the Queen Victoria*, after her coronation in 1838, was to open the Parliament in person, a new one assembling for the occasion, as on the death of the monarch the then existing Parliament is always dissolved. This is only the *fifth* time Her Majesty has opened the business of the session *in person* since the death of the Prince Consort in 1861. The last occasion was in 1877, immediately after her proclamation as Empress of India.

Pleasantries.

Trowsers obtained on credit are breeches of trust.

But few men can handle a hot lamp-chimney and say there is no place like home at the same time.

"Ah, me," said a pious old lady, "our minister was a powerful preacher; for the short time he ministered the word of God among us he banged the in'ards out of five Bibles."

"Don't you think that a good likeness of me?" said a pretty wife to her small fraction of herself called husband. "Very good," was the reply, "except that there is a little too much repose about the mouth."

A little girl knew a minister would hear her read a composition. The subject was "The Cow." She weaved in this complimentary sentence: "The cow is the most useful animal in the world, except religion."

A washerwoman, a regular and attentive listener at church, was commended by her pastor. "Yes," she said, "after my hard week's work is done, I get so rested to come to church and sit and think about nothin'!"

The Rev. Mr. —— was once called upon to marry a man to his fourth wife. As he approached the couple, he said: "Please to rise." The man wriggled about in his chair a moment, and finally spoke: "We've usually sot!"

Religious Intelligence.

Home.

The Southern Presbyterian General Assembly will meet at Charleston, S. C., May 20th.

Last year twelve persons in the United States and Europe gave an aggregate of $3,000,000 to the cause of foreign missions.

This year not less than 200 Presbyterian churches will probably apply for help from the Sustentation fund. The past year the number was 137.

The Presbyterian Theological Seminary at Danville, Ky., with a full faculty and library of 10,000 volumes, is getting along with a senior class of three, a middle class of two, and a junior class of one.

It is announced that on Sunday, May 30, services commemorative of the Robert Raikes' movement will be held in all the Sunday-schools of the Methodist Episcopal Church. The services will be prepared by Dr. Vincent.

The Baltimore Methodist Conference, one of the oldest Methodist conferences in the country, reports 33,784 members and 4,268 probationers, 179 local preachers, and 358 churches valued at $2,472,050, on which there is an indebtedness of $330,000.

The receipts of the American Board for January amounted to $51,160. For the first five months of the financial year the donations aggregated $131,569.26, the legacies $35,860.87, a total of $167,480.13. This is an advance beyond the average for the corresponding months during the preceding three years of about 20 per cent.

Dean Howson, of Chester Cathedral, England, has consented to preach the annual sermon before the Churchmen's Missionary Association for Seamen of the Port of Philadelphia this spring. The attendance of sailors at the Church of the Redeemer, which was built and is sustained by this association, has greatly increased during the present year. There were about sixty sailors present each time upon two Sunday evenings in February, and thirty on a Friday evening at the rector's Bible class. These figures compare favorably with the history of the Seamen's Mission, and are surely encouraging to those who have sustained and are still sustaining this good work. Earnest lay co-operation is to be thanked for this success. The free reading room at the Mission is to be kept open every evening, except Sunday. A ward devoted to sick sailors in Jefferson College Hospital is visited weekly by the missionary of the Seamen's Mission.

Abroad.

In Spain it is no uncommon thing for the Protestant missionaries to receive written requests from forty to fifty inhabitants of a single village asking them to hold services there.

Leo the Thirteenth declares in his latest syllabus:—"The Roman Pontiff cannot and should not enter into an agreement with progress, with liberalism, and with modern civilization."

A meeting of Bishops has been held at Lambeth Palace, under the Presidency of the Archbishop of Canterbury, for the purpose of receiving information from Archbishop Migherditch on the subject of the reformation, now going on in the Armenian Church of Asia Minor, which the Anglican Church desires to promote.

The Catholics claim that they have established 3,000 schools in Belgium in four months, and that 2,500 teachers in the public schools have resigned. But the Belgian Prime Minister states that out of 4,376 Catholic schools, 168 were deserted when the new law went into effect, and 578 of the 1,135 students of the Catholic normal schools have deserted to the Government schools.

One of the most remarkable features of the scene presented at the chapel in Knock, the Irish Lourdes, is the collection of discarded crutches and walking-sticks alleged to have been left behind by people who stated that they had been cured of lameness of one kind or another. There were about a dozen crutches and three or four dozen sticks, which had been left as evidences of the cures effected.

What to do with the Swiss Guards is said just now to be a perplexing question with Leo XIII. He had decided to abolish them as well as the Carabiniere, and to form a fresh corps under the name of the Papal Guards. But serious objections have been raised to his decision. The Swiss resist it strongly and plead to be maintained at their post. At the same time the Pope is said to be occupied in considering the fresh attempts on the life of the Czar and what he looks upon as evident proofs of the progress of Socialist ideas in Ireland.

PAPAL CEREMONIES.—In a public consistory held on the morning of February 27, Leo XIII. placed the red hat upon the heads of Cardinals de Fürstenberg and Santos Silva, created March 12, and upon Cardinals Meglia, Cattini and Sanguigni, created September 17, 1879. At a secret consistory on the same day in his private apartment, the Pope performed the ceremony of opening the mouths and placing rings on the fingers of these Cardinals. He also conferred titles upon Cardinals de Fürstenberg, Santos Silva, Meglia, Martino, Cattani and Sanguigni. To Cardinal Sanguigni he gave the title formerly held by Cardinal Wiseman. Thirty-nine new archbishops and bishops were pre-canonized.

JOHN WANAMAKER'S SUCCESS

THE MARCH OF IMPROVEMENT AT THE GRAND DEPOT.

OPENING DAY AND THE ATTRACTIONS IT PRESENTED.

AN INSPECTION OF THE IMMENSE ESTABLISHMENT—ACRES OF DRY GOODS AND NOVELTIES—THE DEPARTMENTS AND THEIR FEATURES—HOW THE GREAT SUCCESS WAS WON.

John Wanamaker's Grand Depot is an attraction of more than ordinary magnitude. The tens of thousands of buyers and visitors that daily throng its spacious aisles give the immense establishment something of the appearance of the Main Building during the crowded days of the Centennial Exhibition, and there are not wanting the other accessories to heighten the illusion. There is a vastness about the Grand Depot which is akin to that of the mammoth structure in which the wealth of nations was displayed in Fairmount Park, and there is a multitude of novelties for which almost every country has been laid under tribute. The display is as tasteful and as systematic, the variety almost as extensive and the attendance of visitors as great in the Grand Depot every day, as in some of the earlier weeks of the great exhibition. The Spring Opening, which commemorates the inauguration of this gigantic enterprise, is naturally one of the red letter days in the history of the year at Wanamaker's. The attendance at each is regarded as something of a criterion of the business which may be expected during the season, and an auspicious opening is therefore anxiously desired. In point of brilliancy, in respect to the splendid attractions presented on every side and the perfection to which every department of the Grand Depot has now been brought, the spring opening of 1880 was immeasurably ahead of any that have preceded it.

MAKING THE GRAND ROUNDS.

Mr. John Wanamaker, the head of the vast concern, when one of his visitors approached to congratulate him on the success of the opening, found sufficient time to point out some of the more prominent features of the establishment. One of the peculiarities of the Grand Depot is the perfection to which the system has been brought, and the thousands of customers who daily throng its departments have no conception of the completeness of the arrangements made for their benefit. The constant tinkling of the electric bells in different parts of the place give some indications of the extent of the sales; but there is as little noise and confusion as one would expect in an ordinary store. "To begin with," said Mr. Wanamaker, as he guided the visitor through the Underwear department, "you will notice the extension made here. We find that the new and more elegant goods that we are making a specialty of here hit the popular taste, and our sales are very largely increased." "Does the same increase appear in the other departments?" "Yes—in all. There is a marked improvement in business of every kind, and we are getting our share."

In the Glove department an immense stock was apparent and a correspondingly large crowd of buyers. "The glove trade is becoming yearly a more important branch of our business," remarked the Head of the House, "and there (pointing to a number of boxes), are our own importations. We import them direct, and ordering immense quantities at a time, are thus enabled to place them on our counters here at much less than the usual prices."

THE LINEN TRADE.

"Our linen department," explained Mr. Wanamaker, as that was visited, "is the largest of any store in the city, and we take especial pride in it, our buyer making regular visits to Belfast, Ballymena and other centres of the Irish linen trade." There are indications of a rise in linen, and the number of people who were laying in supplies seemed to indicate that they had heard the news and were getting bargains while they were available.

It was not a favorable opening day for umbrellas, but from the appearance of that department, it was evident there were enough on hand to supply everybody who wanted that class of weather protection. One thousand of Jenning's best had recently arrived, and a style called the new Pickwick was found to be the reigning favorite. It is a fact that should be known that quite as good an umbrella as can be bought in London for one pound is sold at the same price—five dollars—at the Grand Depot, and this is due to the fact that large orders, imported direct from the manufacturers, give the advantage.

THE GREAT ATTRACTION

of the day, however, was in the dress departments, which were crowded with ladies, all busily engaged in examining the newest designs in dress goods and costumes. Some of the latter were as unique in design as they were elegant in finish, and evidence of the ingenuity of the taste of the Paris modistes is visible on every side. A light surtout over dark silk appeared to be, according to the judgment of one enthusiastic young lady, "just too sweet for anything"—an opinion which was fully indorsed by several other young ladies present, one even going further, and giving her decision that it was "just too awfully nice." It would be impossible to describe the many beauties in this department, which divided with the Paris novelties the attention and interest of the thousands of fair customers. Some of these novelties are of the richest designs both in colors and textures, and when worn in the coming spring days on Chestnut street will create a flutter by their beauty. India damassero and Hindoo cloths are both shown in great variety. "It is impossible," remarked Mr. Wanamaker, "to more than glance at the number and—"

At this moment an invoice clerk approached, and handing a book to Mr. Wanamaker for his signature, said: 'All right."

It subsequently transpired that there was a single invoice for 900 pieces of one class of goods—45,000 yards in all—which had just arrived at the Grand Depot.

"You seem to import by wholesale," remarked the visitor; "may I ask what was the amount of your sales last year?"

"NEARLY FOUR MILLIONS OF DOLLARS,"

was the reply. This accounted for the heavy shipments. As Mr. Wanamaker resumed his walk, nodding to a friend here, giving a direction there, and receiving reports almost continually from different parts of the house, it was evident that he had the whole business at his fingers' ends. "It is impossible," he resumed, "to go over the entire house—over two acres—in this way, but we will inspect the new gallery." The immense space which the Grand Depot had originally, had been found insufficient, and the new gallery has been added to accommodate departments for which there was absolutely no room left on the ground floor. It is at the northern end of the building, above the Market street entrance, and contains a line of house furnishing goods which are very tastefully displayed. Lace curtains, upholstery goods, furniture coverings, mats, rugs, cocoa-matting—everything, in short, which a wide-awake and progressive house in that line keeps, is to be found in as much extent and variety as if the building were devoted to that class of trade alone. Returning from the gallery, the ruching department claimed attention. The material, it was explained, is ordered expressly for the house from England, and is manufactured here into numerous elegant designs shown. Some of the designs are original with the Grand Depot, the head of this department originating new styles, which are thus the property of the house.

THE HOSIERY TRADE.

Hosiery is evidently one of the prominent features here, for the throng of ladies at that counter was so great that it was really difficult to approach at that particular moment. The exquisite designs, "which," said one of the clerks present, "no other house can obtain," commanded general admiration. The boxes show that they are "Specially made for John Wanamaker, Philadelphia," and the beautiful blending of colors, fineness of texture and elegance of finish which were a marked feature of all shown, are evidence of the taste and judgment employed in the selections. The Midland Hosiery Company, Nottingham, George Brettle & Co., and J. & K. Moreland of London are the principal sources of supply.

To enumerate all the features which the establishment presented on Monday is unnecessary. In the glass and chinaware, boots and shoes, millinery, clothing, muslin and every other department were to be seen the same signs of improvement and activity. There was, however, one feature to be noted, and that not the least interesting. It was the underground workings of the mammoth store. Cases upon cases of goods were piled in massive regularity in the long corridors that form such a labyrinth under the main floor. Here were packing-rooms machine-shop, repair-rooms, the engine-room and the electric-light apparatus, and in every place evidence of the same care for detail that prevailed up stairs. Nearly one hundred persons were at work in one capacity or another down here, and the same noiseless, systematic style was observed by all. There are ramifications about the vast concern of which few of the thousands of customers ever dream, and when it is remembered that, like the great exhibitions, the Grand Depot has its own lost and found department, its department of public comfort, its special police force, and, in fact, everything that experience has shown necessary to success in meeting the wants of the people, it will be seen that the comparison between the two great fairs is not unwarranted. If the Grand Depot were in New York it would be one of the greatest boasts of that city; if in London it would be regarded as an evidence of British stability, and regularity, and progress; if in Paris it would be as celebrated by the praises of Americans abroad as is the Bon Marche, but as it is in Philadelphia people regard it as a matter of fact. It is only visitors to the city who properly appreciate its magnitude; it is only strangers who realize that it is one of the sights, and it was one of the last who called Independence Hall, Girard College and Wanamaker's Grand Depot the three greatest attractions in the Quaker City.

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Time Table, in Effect Mch. 15th, 1880

UP TRAINS.

Lve. Harrisburg,	8:00 A. M.	1:35 P. M.	4:20 P. M.	*8:45 P. M.
Arr. Carlisle,	9:00 "	2:35 "	5:20 "	9 43 "
" Chambersb'g	10:30 "	4:00 "	6:45 "	11:10 "
" Hagerstown	11:30 "	5:00 "		
" Martinsburg	12:30 P. M.	6:30 "		

*Leaves Philadelphia 5:30 P. M.

DOWN TRAINS.

Lve. Martinsburg...	6:30 A. M.		2:3 P. M.
" Hagerstown....	8:00 "		3:3 "
" Chambersb'g	4:30 A. M. 9:00 "	1:00 P. M.	4:35 "
" Carlisle.....	5:45 " 10:20 "	2:20 "	6:00 "
Arr. Harrisburg*	6.40 " 11:20 "	3:20 "	7:00 "

*Arrives at Philadelphia 10:10 A. M

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I, Lum Smith, Publisher and Proprietor of the Agents' Herald, being duly sworn according to law, doth depose and say that the amount paid by this deponent for 204 Reams of White Paper, 33x46, 54 lbs., purchased from **The Jessup & Moore Paper Co.**, *on which the issue of the 13th of March, 1880, of said Agents' Herald was printed, was $1211.76, and that the circulation of said paper is* **over 100,000 Copies.**

Sworn and subscribed before me this 23rd day of March, A.D., 1880. J. MURRAY RUSH JERMON, *Notary Public.* *Signed.* L. LUM SMITH.

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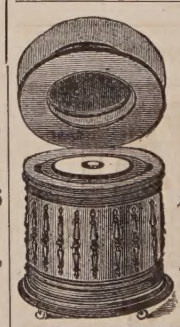

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We would respectfully call the attention of Christian Families and Sunday Schools to the above heading. It is the name of a new weekly paper published by the Reformed Church Publication Board, 907 Arch st., Phila. It will be its aim and purpose to scatter "sunshine" everywhere around its pathway, and when this is done, how cheerful and bright everything appears to be!

Make it a present to your little ones. Every family should have a copy of it. Price only 50c. a copy per year, postage prepaid, with a proper deduction when ordered in large quantities. Sunday Schools, desirous of introducing a first class paper for their infant scholars, should, before purchasing elsewhere, examine this one. Copies for examination will cheerfully be sent upon application. Parents, Superintendents and Teachers please bear this in mind. Address all communications to

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General News.

HOME.

The Public Debt statement on the 1st of this month showed a decrease of $10,000,000.

The lock-out of the Piano makers in New York has ended. The men have returned to work after some concessions, fully satisfied that the strike has been very expensive.

The triumph of the Citizens' ticket of California shows a determination on the part of the people to silence the Sand-lot orators. Dennis Kearney and his co agitators are now as meek as sucking doves.

The men who plead guilty to the charges of corrupt solicitation, failed to put in their appearance for sentence before Judge Pearson's court at Harrisburg. The question is whether they will be allowed to escape with impunity.

Pittsburg, April 4.—The first severe storm of the season visited Pittsburg and vicinity at 3.30 P. M. to-day. In the vicinity of Perrysville four barns were blown down and three houses unroofed, and about an acre of forest trees, known as Mahn's Grove, prostrated. In the lower part of the city the old Superior Mill was blown in; a high trestle on the Southern Road, 150 feet long, was blown down, and the cupola of the South Side Iron Mill was blown off. Two stone plumes fell from the Cathedral spire, dashing to pieces on the pavement, 150 feet below. In the block on Grant street, on which this building is located, more than twenty persons were out at the time. Much more slight damage was done to property, but nobody was hurt.—*Record.*

FOREIGN.

The French Jesuits will be compelled to give up their organization. They will not be banished unless under the cover of their orders they persist in defying the law.

There exists at present a great famine in Brazil, whose disastrous results have been growing for three years, until competent observers declare that the mortality and the distress far exceed that in Ireland and Silesia. Mr. H. H. Smith, the writer of the recent articles on Brazil in Scribner's Monthly, states that within the past three years 200,000 persons have starved to death, and 300 000 died of pestilence. The resources of the Brazilian government, in pecuniary aid, have been severely taxed, and a subscription has been started in this country; Messrs. Scribner & Co., of New York, having undertaken the charge of whatever funds may be raised.

The Crown Prince of Austria, Rudolph, is to marry Stephanie, the daughter of the King of Belgium. The young lady, who is not yet sixteen years old and has been brought up in the strictest seclusion, is a fair haired blonde and is said to be one of the handsomest girls in Europe. The Prince Rudolph is affable and popular, highly educated, able to converse in all the dialects of his father's empire, a traveler and something of an author, withal—having written two books; the subject of one being a trip down the Danube, and of the other, eagle shooting. In the choice of a wife he was limited to the reigning Catholic families of Europe, and these are so few that some apprehension was felt lest the young man should not be suitably mated. The greatest satisfaction, however, is expressed both by the Austrians and Belgians in his selection, especially since the Princess is a great-granddaughter of Maria Theresa, and will reunite the Belgian line with that of the Hapsburgs.

The new elections ordered upon the prorogation of the British Parliament, was an appeal to the people, and the defeat of the present administration is a verdict against Lord Beaconsfield's policy. The Liberals will now have control, and the Conservatives must retire. The triumph of Mr. Gladstone has been very marked. The correspondent of the Manchester *Guardian* (Liberal) says:—"The results of the election have astounded the best judges on both sides. It may now be safely assumed that the Liberals will accept office. A strange idea prevails even in well-informed quarters that the Queen will send for Lord Hartington instead of Lord Granville.

"It may be taken as absolutely certain that she will not summon Mr. Gladstone. A Ministry, formed by Lord Granville, would certainly include Mr. Gladstone, but Lord Hartington, not Mr. Gladstone, would lead the House of Commons. If the Liberal majority should fall below twelve or fifteen, the next Parliament will probably be very short-lived." Russia seems to be rejoiced at the downfall of Beaconsfield.

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